

INTRODUCTION.

The idea of this little work suggested itself to me thus: My friend, Jaina Dharma Bhusana Brahmachari Sital Prasadji, passed his rainy season of 1915 with me at Indore. We were translating *Tattvarthasutra*, *Panchastikaya*, *Samayasara*, &c. Everyone, who has had to translate an old technical oriental work into English, knows how difficult it is to find satisfactory equivalents of the words of one language in the other. Sometimes the task is impossible. Some ideas or view-points are entirely alien to the other language and consequently quite untranslatable into it. I have not been more, rather less, fortunate than other workers in the same field. It is not without a profound sense of the tentative character of this little Dictionary that I put it before the public. At first it was prepared merely as a glossary to the English translation of *Tattvarthasutra*. But as words from *Panchastikaya* and *Samayasara* were added to it, it was decided to drop the idea of a glossary and to publish it as a small separate work. For this purpose, the late Syadvada Varidhi Vadi Gaja Kesari Pandit Gopal Dasji Baraiya's *Jaina Siddhanta Pravesika* was taken up and almost all the words given in it were translated into the Dictionary. It is important to observe that ordinary words, which can be found in the current Sanskrit-English dictionaries, are kept out of this book.

Thus the Dictionary contains almost all, and only the most important, Jaina technical terms. Its utility, I reckon, is considerable. Just now there is a movement in several directions to translate old Jaina texts into English. So far as India is considered, the movement started in 1904-5, when the *Jaina Gazette* began to publish the English translation of *Atmanusasana*. Then followed the *Purusartha Siddhyupaya* by my friend, B. Rickhab Dass, B.A., vakil of Meerut, in the same monthly. My friend, Kumar Devendra Prasadji of Arrah, has started a series of Sacred Books of the Jainas. Its first volume, *Dravya Samgraha*, by Prof. Sarat Chandra Ghoshal, M.A., B.L., Saraswati, Kavya Tirtha, Vidyabhusana, Bharati is ready. It struck us forcibly that all these different translations might employ different English equivalents for the same Jaina word. This destroys uniformity and causes confusion in the mind of a non-Jaina reader of the works. Therefore it was thought best to put together the most important Jaina technical terms and to try to attempt to give fixity to the meaning in which Jaina philosophy employs them. Of course, it is idle to claim finality in an undertaking of this kind. But so long as a better collection does not replace it, it is hoped that the present work removes a real want and must be most useful to students of Jainism and Jaina Literature. I am thankful to my friends, Babus Hemchandra Sogani, B.Sc., and Sikhar Chandra Jaina, for alphabetical arrangement of the words.

INDORE:
September, 1917.

J. L. JAINI.

JAINA GEM DICTIONARY

A

Abâdhita (अबाधित) — Irrefutable by any other mode of proof or argument. As ‘that fire is cold,’ is refutable by obvious observation; therefore coldness cannot be the सत्य or inference from fire, i.e., it is not अवाधित.

The conclusion must be sound and free from fallacy.

Âbhâsa (आभास) — Fallacy.

Abhâşâtmaka (अभाषात्मक) — Not uttered by the mouth.

Abhâva (अभाव) —

(1) The non-existence of one substance or thing in another. This is merely a corollary from the famous first Law of Thought. All A is A ; i.e., no A is non-A ; i.e., A never exists in non-A.

(2) Non-existence of a past condition.

(3) Privation.

(4) One of the seven Vaiśeṣika categories. It is a Padârtha, the knowledge of which is dependent on its contradictory.

Abhâvabhâva (अभावभाव) — The beginning to transform the future into the present condition.

Abhavya (अभव्य) — Incapable of being liberated.

Abhavyatva (अभव्यत्व) — Incapacity of becoming liberated.

Abhikṣṇajñānopayoga (अभीक्षणज्ञानोपयोग) — Ceaseless pursuit of right knowledge.

Abhinibodha (अभिनिबोध) — Deduction ; reasoning by inference.

Abhipreta (अभिप्रेत) = *Iṣṭa* (q. v.)

Abhisava (अभिषव) — Aphrodisiac.

Abhiyogya (अभियोग्य) — That grade of celestial beings who provide conveyances to the other grades.

Âbhyantarâkriyâ (आभ्यन्तरक्रिया) — Internal activity ; i.e., योग (*yoga*) soul vibratory activity, and कषाय (*kashaya*) giving way to the passions.

Abrahma (अब्रह्म) — Unchastity.

Âchârâṅga (आचारांग) — The first *Anga* of scriptures.

Âchârya (आचार्य) — The head of an order of saints.

Achetanatva (अचेतनत्व) — Unconsciousness.

Achitta (अचित्त) — Lifeless, e.g., matter.

Achyavana (अच्यवन) — Not falling off from.

Achyuta (अच्युत) — The name of the 16th Heaven.

Âdâna (आदान) — To take ; (to steal).

Âdâna niksepana samiti (आदाननिक्षेपणसमिति) — Care in lifting and laying down things.

Adarśana (अदर्शन) — Slack faith.

Ādatta (अदत्त) — Not given.

Addhâ Palya (अद्धापल्य) — Equal to innumerable Uddhâra Palyas (q.v.)

Âdeśa (आदेश) — (From) the standpoint of speech.

Âdeya (आदेय) — Dignified and prepossessing appearance.

Adhah karaṇa (अधः करण) — It is the totality of thought-activity of the soul when it is on the point of rising from the 7th to the 8th spiritual stage. It may gain greater purity and radiance than is gained by souls which have been on the point of rising an instant or two before it ; or, it may be left behind in point of purity and radiance by souls which have come to the point of rising from the 7th to the 8th stage, after it. This is called the अधः करण (*adhah karaṇa*), thought-activity.

But where the souls have pure and radiant new thought-activity in the order in which they rise from the 7th to the 8th stage, although they begin at some intermediate point simultaneously, they may rise together or slightly more or less quickly, so far as purity and radiance are considered. But those, whose entrance into the 8th stage was successive, never have the same purity and radiance at one and the same time. This is called अपूर्व करण (*apūrvaka karaṇa*), the 8th spiritual stage (q.v.).

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who come after can never equal their predecessors in purity and radiance. This is the 9th or the *anivrittikarana* stage.

It is by these three ascending stages of pure and enlightened thought-activity that the 21 sub-classes of right-conduct-deluding Karmas are destroyed or made to subside.

This threefold precedence of spirituality occurs also when the 7 or 5 sub-classes (3 or 1 of right-belief-deluding Karmas, and four error-feeding passions) of Karmas subside or are destroyed in the soul's attaining subsidential or purified right belief in the 4th to the 7th spiritual stage.

Adharma (अधर्म) — A substance which is the medium of rest to soul and matter. Fulcrum of rest. But it is not matter, although it is not conscious. It is one of the six *dravyas* of Jainism.

Adhigama (अधिगम) — Knowledge derived from external sources, e.g., precept.

Adhikarana (अधिकरण) — Place; relation; topic, subject.

Adhikaraniki (अधिकरनिकि) — Having hurtful weapons.

Adhôlôka (अधोलोक) — The nether world. This is 7 *râjus* deep, under the mount Meru.

Adhruva (अध्रुव) — Transient ; as perception of a flash of lightning.

Adhyavasâya (अध्यवसाय) — Impure (from the point

of view of soul's own nature) thought-activity, as love, hatred, delusion, etc.

Âditya (आदित्य)—The second class of Laukântika heavenly bodies.

Agâdha (अगाढ़)—Wavering right belief.

Âgama (आगम)—Trustworthy affirmation. It is a technical term for the Jaina scriptures.

Âgamabâdhita (आगमबाधित)—A premiss from which the conclusion drawn is refutable by scriptural knowledge. As, sin leads to happiness. The Scriptures tell us that it leads to misery.

Âgama bhâva niksepa (आगमभावनिक्षेप)—Calling a soul a knower of something when it is actually attentive to it.

Âgama dravya niksepa (आगम द्रव्यनिक्षेप)—Calling a soul a knower of something to which it is not attentive, although it knows it.

Âgamapramâna (आगमप्रमाण)—Knowledge of things derived from authoritative books.

Aghâtiya (अघातिय)—Non-destructive (Karma); which does not destroy the essential qualities of the souls.

Agnikumâra (अग्निकुमार)—The 5th class of Residential order of celestial beings.

Agrâyanî pûrva (अग्रायणी पूर्व)—The second Pûrva of scriptures.

Agurulaghu (अगुरुलघु) —

- (1) Individuality ; the quality by which a substance or attribute does not become another, and by which none of the attributes of a substance can ever fall off from it.
- (2) Absence of family-determining Karma.
- (3) Neither too heavy nor too light.
- (4) Increase and decrease in various ways in the modifications of all substances. It is a common feature of all *dravyas*, and this natural feature is to be found in the mass, and also in an atom.

Ahamindra (अहमिन्द्र) — (Lit., I am Indra.) The Kal-pâtita heavenly beings are so called, because they are all alike as Indras.

Âhanika (आहनिक) — Part of a chapter.

Âhâra (आहार) — Assimilation of *âhâra vargañâ*, or molecules of matter which form the external body.

Âhâraka (आहारक) — Spiritual manlike emanation from the head of a Saint. It is also the name of the body possessed by one who has studied 14 Pûrvas. The saint with such a body goes to resolve some of his doubts to a Tirthaṅkara.

Âhâraka miśra (आहारकमिश्र) — Âhâraka mixed with physical body.

Âhâravargañâ (आहारवर्गणा) — The material molecules which go to build up the physical, fluid and *âhâraka* bodies.

Âhârya viparyaya (आहार्य विपर्यय) — Mistake in scriptural knowledge due to the hearing of another's preaching.

Ahimsâ (अहिंसा) — Non-injury to any of the 10 vitalities of living beings.

Ahitabhîrutvam (अहितभीरुत्वं) — Fear of pain-bringing actions.

Ahorâtra (अहोरात्र) — Day & night = 30 Muhûrta (q.v.)

Ailaka (ऐलक) — A layman with only a loin cloth, in the 11th *Pratimâ* (q.v.)

Airâvata (ऐरावत) — The 7th division of Jambûdvipa.

Aitihya (ऐतिह्य) = Sruta (q.v.)

Ajîva (अजीव) — Non-Soul. It includes kâla, Pudgalâstikâya, Dharmâstikâya, Adharmâstikâya and Âkâśâstikâya. It possesses attributes opposed to those of the Jîva, the principal of these attributes being consciousness.

Ajñânamithyâdarśana (अज्ञानमिथ्यादर्शन) — Wrong belief caused by ignorance.

Ajñânika (अज्ञानिक) — Agnostics: they are of 67 kinds. They say that ascetic practices are necessary for salvation and not the knowledge of soul.

Ajñâa samyakta (आज्ञा सम्यक्त) — Right belief arising from faith in discourses of Tirthâṅkaras.

Ajñâta bhâva (आज्ञात भाव) — Unintentional character (of the act).

Âjñâvichaya (आज्ञाविचय) — Contemplation of the authority of scriptures. It is the first of *Dharma dhyâna* (*q.v.*)

Âjñâvyâpâdikî (आज्ञाव्यापादिकी) — Mis-interpreting the scriptural injunctions.

Akâma nirjarâ (अकाम निर्जरा) — Equanomous submission to the fruition of Karmas.

Âkâsa (अकाश) — Space.

Âkâsagatachûlikâ (आकाशगतचूलिका) — The 5th Chûlikâ in the 12th Aṅga of scriptures.

Akaśâya (अकषाय) — Without the passions.

Akâya (अकाय) — Non-embodied; Time, the only non-embodied substance.

Âkiñchana (आकिञ्चन) — Non-attachment; not taking the non-Self for the Self.

Akiñchitkarahetvâbhâsa (अकिञ्चित्करहेत्वाभास) — A premiss which can prove nothing. The fallacy of giving inconsequential *hetu*.

Akriyâvâdî (अक्रियावादी) — A kind of wrong believers of 84 kinds. Akriyâvâda is a doctrine teaching that soul does not exist, or that it does not act, or is not affected by acts. Materialists, Vedantists, followers of Sâñkhya and Yoga schools come under some part or other of this doctrine.

Âksepanî (आक्षेपणी) — Narration, constructive of truth.

Aksināriddhi (अक्षीणन्तर्द्धि)—Capacity of making stores, place, etc., inexhaustible.

Aksipra (अक्षिप्र)—Sensitive knowledge of slowness of motion.

Âlâbu (आलाबु)—Gourd.

Aliñgagrahaṇa (अलिंगग्रहण)—Not perceptible by the senses.

Âlochana (आलोचन) —Avagraha (q.v.)

Âlochanâ (आलोचना)—Full and voluntary confession to the head of the order.

Aloka (अलोक)—Beyond the universe.

Âlokânta (आलोकान्त) —Up to the end of the universe.

(लोक) *loka* consists of 343 cubic *râjûs*; and only here all the six *dravyas* are found.

Âlokitapânabhojana (आलोकितपानभोजन) —Thoroughly seeing to one's food and drink.

Alpa (अल्प)—Sensitive knowledge of a thing, one in number, or little in quantity.

Amanaska (अमनस्क) —Irrational; without a mind.

Ambu vâta (अम्बु वात) —Vapour atmosphere.

Âmnâya (आम्नाय) —Memorising and proper recitation.

Amûḍha-driṣṭi (अमूढ़ दृष्टि) —Freedom from inclination for the wrong path.

Amûrtatva (अमूर्तत्व) —Immateriality.

Amûrtika (अमूर्तिक) — Devoid of colour, taste, smell and touch ; immaterial.

Anâbhoga (अनाभोग) — Indifference in putting a thing down.

Anâbhoga niksepa (अनाभोग निष्केप) — Putting a thing down where it ought not to be put.

Anadhyavasâya (अनध्यवसाय) — Wrong knowledge caused by carelessness or indifference.

Anâdinidhana (अनादिनिधन) — Eternal ; having neither beginning nor end.

Anâdisambandha (अनादिसम्बन्ध) — Connection without beginning.

Anâhâraka (अनाहारक) — Non-assimilation. That condition of the soul in which it does not assimilate the molecules, of which the external body is formed.

Anaikântikahetvâbhâsa (अनैकान्तिकहेत्वाभास) — A premiss which is consistent with the presence, absence or dubiousness of the conclusion.

Anantabhâgahâni (अनन्तभागहानि) — Decrease in or by infinite division or part.

Anantabhâga vriddhi (अनन्तभागवृद्धि) — Increase in or by infinite division or part.

Ananta chatuṣṭaya (अनन्त चतुष्टय) — Quaternary of Infinite Knowledge, Conation, Power and Bliss.

Anantaguṇa (अनन्तगुण) — Infinite-fold.

Ananta gunahâni (अनन्त गुणहानि)—Infinite-fold decrease,

Anantânubandhî kaśâya (अनन्तानुबन्धी कषाय)---The passions which feed wrong belief; error-feeding passions.

Ananta viyojaka (अनन्तवियोजक)---One who transforms the karmic matter of the error-feeding passions into that of less injurious ones.

Ananugâmî (अननुगामी)---Visual knowledge limited to a particular locality.

Anapavartya (अनपवर्त्य)---*An*=not, *apavartya*=cut short.

Anariddhi prâpta (अनरिद्धि प्राप्त)---Without supernatural powers.

Anarthadanda virati (अनर्थदण्ड विरति)---Taking vow not to commit purposeless sins.

Ânata (आनत)---The name of the 13th Heaven.

Anâtmabhûta lakṣaṇa (अनात्मभूत लक्षण)--- Separable accident.

Anavasthita (अनवस्थित)---Unsteady visual knowledge.

Ânayana (आनयन)---Sending for from beyond the limits.

Andaja (अण्डज)---Incubatory; birth from an egg-shell; egg-born.

Anekânta (अनेकान्त)---Many-sided view of Logic.

Anekāntika hetvâbhâsa (अनेकान्तिक हेत्वाभास) —

A fallacy where the *hetu* is found in *pakṣa*, *sapakṣa*, and *vipakṣa* (*q. v.*)

Añgabâhya (अङ्गबाह्य) — Those scriptural texts, which are not included in the Añgas are called Añgabâhyas.

Añga pravîṣṭha (अङ्ग प्रविष्ट) — Contained in the 12 Añgas, scriptures.

Angâraka (अंगारक) — The planet Mars.

Añgopâñga (अंगोपाङ्ग) — Limbs and minor limbs.

Añgula (अङ्गुल) — Finger. A measure of length.

Anidhanam (अनिधनम्) — Without death.

Anîhsrîta (अनिःसृत) — Sensitive knowledge of a hidden thing; as, perception of a ship from its funnel above the horizon. Unexposed, hidden.

Anindriya (अनिन्द्रिय) — Mind.

Anirdiṣṭa samsthâna (अनिर्दिष्ट संस्थान) — With no material form.

Anîṣṭa samyogaja (अनिष्ट संयोगज) — The first monomania due to unpleasant association.

Anivṛitti karâṇa (अनिवृत्ति करण) — The 9th spiritual stage of advanced spiritual activity. Also see Adhâḥ karâṇa.

Aniyata guna paryâya (अनियत गुण पर्याय) — steadfast in its own attributes and modifications.

Annapâna nirodha (अन्नपान निरोध) — Withholding of food and water.

Antahkaranarûpa upasama (अन्तःकरणरूपउपशम) —Internal subsidence is that by which the operation of Karmas (which are to attain fruition in the future) is either hastened before, or retarded till after, the time of their due maturity.

Antakṛiddasāṅga (अन्तकृद्दशांग) —The 8th Āṅga of the scriptures.

Antaradvīpaja (अन्तरद्वीपज) —Inter-continental Mlechchhas. They live in the islands of Lavaṇa Sea encircling Jambūdvīpa.

Antarâya karma (अन्तराय कर्म) —Obstructive Karma.

Antarmuhûrta (अन्तमुहूर्त) —A measure of time. It is (1) *Jaghanya* or minimum and is equal to 1 *āvalî* and 1 *samaya* and (2) *Utkriṣṭa* or maximum, which is equal to 48 minutes minus 1 *samaya*.

Anubhâga bandha (अनुभाग बन्ध) —Bondage as regards to its fruition being strong or mild. *Bandha* is the bondage (or assimilation) of karmic matter to the soul.

Anubhâga bandhâdhyavasâya sthâna (अनुभाग बन्धाध्यवसाय स्थान) —Degree of passion which determines the intensity of bondage of karmic matter to the soul.

Anubhaya Yoga (अनुभय योग) —Neutral vibration activity, i.e., neither true nor false.

Anudiśa (अनुदिश) — The second set of nine abodes of Ahamendras.

Anugāmī (अनुगामी) — Accompanying (visual knowledge). It is one of the divisions of Avadhi or visual knowledge. It is so-called because it accompanies the soul.

Anujīvī (अनुजीवी) — Attributes which co-exist in and constitute the substance.

Anukampā (अनुकम्पा) — Compassion.

Anukta (अनुकृत) — Sensitive knowledge of a thing not described before.

Anumâna (अनुमान) — Inference. It is one of the *pramânas* accepted by the different Indian schools of philosophy, except the Chârvâkas.

Anumânabâdhita (अनुमानबाधित) — A premiss from which the conclusion drawn is refutable by inference. As grass, etc., are made by some one, because they are the result of some one's action. But this is refutable by the inference ; grass, etc., are not made by any one ; because they are not made by any embodied being, and everything that is not made by an embodied being cannot be made by any one (or has no maker).

Anumati tyâga pratimâ (अनुमति त्याग प्रतिसा) — The 10th Pratimâ or stage of a layman's life, in which advising on worldly affairs is given up.

Anupalabdhi (अनुपलब्धि) — Establishing an affirmative or negative proposition by a negative middle.

of Anupreksâ (अनुप्रेक्षा)—(1) Meditation.

(2) Reflection or meditation on what is read.

Ānupûrvî (आनुपूर्वी)—Power of retaining, in migration, the form of the body possessed in the last birth.

Anuśrenî (अनुश्रेणि)—In a straight line, parallel with one of the three directions (East-West, North-South, Up and Down) either way.

Anuttaraupapâdikadasâṅga (अनुत्तरौपपादिकदशांग) —The 9th Āṅga of the scriptures.

Anuvichibhâṣaṇa (अनुवचीभाषण) —Speaking according to scriptures.

Anuvrata (अनुव्रत) —Partial vow.

Anuvṛitti (अनुवृत्ति) —Dravyârthika point of view. Notion of generality, as opposed to particularity.

Anvaya (अन्वय) —Affirmative logical connection (*vyāpti*).

Anvayadṛiṣṭânta (अन्वयदृष्टान्त) —The observation in which the premiss and conclusion both inhere; as, smoke and fire in kitchen. It is positive दृष्टान्त *dṛiṣṭānta*.

Anvayavyatireki (अन्वयव्यतिरेकी) —The argument in the उदाहरण (udâharana) of which, the illustrative or *dṛiṣṭānta* portion is both positive and negative. As there is fire on the mountain, because there is smoke on it. For where there is smoke, there is fire, as in the kitchen, etc., and where there is no fire, there is no smoke, as in a tank, well, etc.

Anvayî (अन्वयी) — Co-existing in different stages.

Anyatva (अन्यत्व) — Reflection that all else is separate from me.

Anyonyâbhâva (अन्योन्याभाव) — The non-existence in the present condition of one thing, of the present condition of another thing. As in the present condition of the book there is non-existence of the present condition of water. Or the non-existence in the watch, of the lamp. It is denial of the reciprocity between two things.

Apadhyâna (अपध्यान) — Thinking ill of others.

Apagama (अपगम) = Avâya (*q.v.*)

Apagata (अपगत) = Avâya (*q.v.*)

Apakarsâna (अपकर्षण) — Decrease in the duration of Karmas, already bound to the soul.

Apâna (अपान) — Breathing-out. This is a word technical in Yoga system.

Apanoda (अपनोद) = Avâya (*q.v.*)

Apanutta (अपनुत्त) = Avâya (*q.v.*)

Aparâjita (अपराजित) — The 4th Anuttara ; a celestial abode.

Aparyâpta (अपर्याप्त) — Non-developable. See *Paryâpta*.

Aparyâpti (अपर्याप्ति) — The state of dying within one Antaramuhûrta without gaining the capacity to develop fully the characteristic of the body into which the soul incarnates.

Apavâda (अपवाद) — Exception to the general rule.

Apavâya (अपवाय) — Avâya (q.v.)

Apaviddhi (अपविद्धि) — Avâya (q.v.)

Apavyâdha (अपव्याधि) — Avâya (q.v.)

Apâya (अपाय) — (1) Destruction (dangerous character)
 (2) = Avâya (q.v.)

Apâya vichaya (अपाय विचय) — Contemplation of means to remove the world's ignorance and misery.
 It is the second kind of Dharma dhyâna.

Apeta (अपेत) — Avâya (q.v.)

Apînda prakṛiti (अपिण्ड प्रकृति) — Non-concrete body-making karmic matter.

Apramârjita (अप्रमार्जित) — Without sweeping.

Apramatta virata (अप्रमत्त विरत) — The 7th spiritual stage; perfect vow.

Aprasiddha (अप्रसिद्ध) — Asiddha (q.v.)

Aprathagbhûta (अपृथग्भूत) — Non-separate.

Apratighâta (अप्रतिघात) — Unpreventable.

Apratihatadarśana (अप्रतिहतदर्शन) — Indivisible con-
 ation.

Apratipâta (अप्रतिपात) — Mental knowledge which can-
 not be lost, lasting till it is merged in perfect knowledge.

Apratiṣṭhita pratyeka (अप्रतिष्ठित प्रत्येक) — Opposite
 of *Sapratiṣṭhita pratyeka* (q.v.)

Apratyâkhyâna (अप्रत्याख्यान) — Partial-vow preventing (passions). Not renouncing what ought to be renounced.

Apratyaveksita (अप्रत्यवेक्षित) — Without seeing.

Apratyaveksita niksepa (अप्रत्यवेक्षित निष्केप) — Putting a thing down without seeing.

Apravîchâra (अप्रवीचार) — Without sexual enjoyment.

Âpta (आस्त) — The all-knowing and the preacher of Truth. A learned man in whom we can put trust as to spiritual matters.

Âptavâchana (आस्तवचन) — Sruta scriptural texts. The speech of the Lord.

Apunarbhava (अपुनर्भव) — Re-birthlessness.

Apûrvakarâna (अपूर्वकरण) — The 8th spiritual stage, new thought-activity. Also see *Adhaṅ karâna*.

Ârambha tyâga pratimâ (आरंभ त्याग प्रतिमा) — The 8th Pratimâ, giving up means of livelihood, etc.

Ârana (आरण) — The name of the 15th Heaven.

Arati (अरति) — Ennui; dissatisfaction.

Ârâtiya (आरातोय) — Same as Âchârya ; authors of the ten Vaikâlikâs, etc., Sûtras and commentaries, etc.

Ardhanârâcha (अर्धनाराच) — Big joints on one side and bones. A kind of physical characteristic of the body.

Ardhapudgala parivartana (अर्धपुद्गल परिवर्तन)

—Half the time taken by the soul in its embodiments in all matter.

Arhat (अर्हत्)—The adorable.

Ariṣṭa (अरिष्ट)—The 8th class of Laukāntika heavenly bodies.

Ārjava (आर्जव)—Straightforwardness ; honesty.

Arjuna (अर्जुन)—Silver.

Ārta dhyāna (आर्त ध्यान)—Monomania, painful concentration.

Arthāḥ (अर्थाः)—Functions.

Arthanaya (अर्थनय)—Standpoint relating to the object considered. It is the collective name of 4 standpoints *Naigama*, *Sangraha*, *Vyavahāra* and *Rijusūtra* (q. v.)

Arthaparyāya (अर्थपर्याय)—Non-spatial modification. Modification in any attribute of a substance, excepting spatiality.

Arthāpatti (अर्थापत्ति)—Presumption, Mīmānsakas believe this to be a separate Pramāṇa.

Arthāvāgraha (अर्थावग्रह)—Perception of a determinable sense-object.

Aruna (अरुण)—The 4th class of Laukāntika heavenly bodies.

Arunavara (अरुणवर)—Name of the 9th continent and ocean.

Ârya (आर्य)—Men who care for religion ; noble ; worthy ; any respectable.

Ârya khaṇḍa (आर्यखण्ड)—One of the 6 divisions of Bharata Kṣetra.

Âśâdanâ (आसादन)—Denying the truth proclaimed by another by body and speech.

Asadbhâva sthâpanâ (असद्भूव स्थापना)—See Atadâkâra sthâpanâ.

Asadbhûta vyavahâra naya (असद्भूतव्यवहारनय)
—Non-substantive practical standpoint. To take for one indivisible entity things which in reality are distinct and separate as substances, e.g., to take the body as mine. The body is material and essentially different and distinct from the soul.

Asadvedya (असद्वेद्य)—Karmic matter which brings feeling of pain.

Asamarthakâraṇa (असमर्थकारण)—Opposite of Samarthakâraṇa (*q.v.*)

Asambhava (असंभव)—Obviously contradictory to the evidence of senses or to inference or to any other kind of knowledge.

Asambhavadoṣa (असंभवदोष)—That in which the differentia is impossible.

Asamîkṣyâdhikarana (असमीक्ष्याधिकरण)—Over-doing a thing.

Asamkhyâta bhâga hâni (असंख्यात साहगानि) —

Decrease in or by innumerable division or part.

Asamkhyâtabhâgavridhi (असंख्यात भागवृद्धि) —

Increase in or by innumerable division or part.

Asamkhyâta gunahâni (असंख्यात गुणहानि) —

Innumerable fold decrease.

Asamkhyâtagunavridhi (असंख्यातगुणवृद्धि) —

Innumerable fold increase.

Asamprâpta sripâtikâ samhanana (असंप्राप्तस्त्रपा-

टिका संहनन) — Bones with no joints but having only ligatures. A kind of physical constitution of the body. Diarthrodial articulation, in which bones may be more or less freely moveable, when the articular surfaces are covered with smooth cartilage, and surrounded by a fibrous capsule. Most of the joints of the human body are of this form.

Asamyama (असंयम) — Non-control.

Asamyata (असंयत) — Vowlessness; vowless.

Asañjñî (असंज्ञी) — Irrational, without a mind.

Asañkhyeyagunam (असंख्येयगुणं) — Innumerable times.

Asarâna (अशरण) — Unprotectiveness; helplessness.

Asarîra (अशरीर) — Disembodied souls;—siddha (q. v.)

Asarvaparyâya (असर्वपर्याय) — Not in all modifications (*Asarva*, not all.)

Asat (असत्)—Unreal ; untrue ; not existing ; something which never existed.

Asatyamanoyoga (असत्यमनोयोग)—False mental activity.

Asatyavachana yoga (असत्य वचन योग)—False speech.

Asiddha (असिद्ध)

- (1) Unliberated ; imperfect.
- (2) That which is not ascertained and proved so far as the other party is concerned, i.e., it is waste of time to prove what the other party already holds as proved.

Asiddha hetvâbhâsa (असिद्ध हेत्वाभास)—A premiss which is impossible and can never be established ; or the truth of which is doubtful. As, sound is material, because it is the subject-matter of the eye. Here the reason साधन (sâdhana) given is absurd.

Âsrava (आस्रव)—Inflow of karmic matter into the soul. It is of two kinds. The vibrations which draw the matter are *Bhâvâsrava* and the matter drawn is called *Dravya âsrava*.

Asteya (अस्तेय)—Theft ; taking what is not given.

Astikâya (अस्तिकाय)—Embodied substance.

Âstikya (आस्तिक्य)—Belief in the principles of Truth.

Astinâsti pravâda pûrva (अस्तिनास्ति प्रवाद पूर्व)
—The 4th Pûrva of the scriptures.

Astitva (अस्तित्व) — Being ; is-ness ; permanence ; consisting of its own isness.

Aśubha taijasa (अशुभ तैजस) — Maleficent electric body, emanating from an angry saint.

Aśuchi (अशुचि) — Impurity.

Asurakumāra (असुर कुमार) — The first class of Residential order of celestial beings ; called *kumāra*, because of their perpetual youth and youthful actions.

A-sva-saṃvidita (अस्वसंविदित) — Knowledge by which the Self cannot be known.

Atadākāra sthāpanā (अतदाकार स्थापना) — Representation by a dissimilar figure.

Ātapa (आतप) — Body from which warmth flows to others.

Atīchāra (अतीचार) — Defect ; partial transgression.

Atīndriya (अतीन्द्रिय) — Supra-sensual.

Atisarga (अतिसर्ग) — Giving up.

Atisaya (अतिशय) — Supernatural manifestation.

Atithi samvibhāga (अतिथि संविभाग) — Feeding the ascetics with a part of one's food. It is one of the Vratas taken by a layman.

Ativyāpti (अतिव्याप्ति) — The logical defect when the differentia is *too-wide*.

Ativyāptidoṣa (अतिव्याप्तिदोष) — A differential attribute which is found in the class ; but also in some other class. As to say cows are horned. True ; but buffaloes

and stags are also horned. It is to confound an inseparable accident with differentia. The definition is too wide.

Âtmabhûta lakṣaṇa (आत्मभूत लक्षण) — Inseparable differentia.

Âtmapravâda (आत्मप्रवाद) — The 7th Pûrva of scriptures.

Atyantâbhâva (अत्यन्ताभाव) — The eternal non-existence in one substance of another substance. As that of soul in matter, and *vice versâ*. It is different from anyonyâbhava (अन्योन्याभाव) which has to depend on a संयोग or समवाय relation, and has its contradictory determined by some connection.

Audârika (औदारिक) — External physical (body).

Audârikamiśra (औदारिकमिश्र) — Physical mixed with karmic body.

Audayika bhâva (औदयिक भाव) — Operative thought-activity, caused by the operation of Karmas.

Aupapâdika (औपपादिक) — Born by instantaneous rise.

Aupaśamika (औपशमिक) — Subsidential thought-activity, caused by the subsidence of Karmas.

Auśadha riddhi (औषधऋद्धि) — Healing power.

Avabodha (अवबोध) — Dhâraṇâ ; cognition.

Avadhâraṇâ (अवधारणा) — Avagraha ; Dhâraṇâ (q. v.)

Avadhâraṇa (अवधारण) — Avagraha (q. v.)

Avadhi-jñâna (अवधिज्ञान) — Visual knowledge ; direct knowledge of matter, limited as to (subjectmatter), place, time and nature, i.e., without the help of the senses.

Avadya (अवद्य) — Censurable character.

Avagâha (अवगाह) — Lit., Entrance. The state of giving space to other substances : this power lies in the Akâsa dravya.

Avagâhana (अवगाहन) — Entrance ; depth ; place ; localisation.

Avagama (अवगम) — Dhârâya (q.v.)

Avagraha (अवग्रह) — Perception ; apprehension of the object. Here the state of mind is such that it has a vague idea of an object : it has no clear perception about the object.

Avalî (आवली) Twinkling of an eye, and consisting of innumerable *samayas*, instants, or points of time.

Avamaudârya (अवमादार्य) — Eating less than one's fill.

Avântarasattâ (अवान्तरसत्ता) — The isness or existence of one particular substance.

Avarnavâda (अवर्णवाद) — Defaming.

Avasarpini (अवसीर्पिणी) — The æon of decrease ; falling of the wheel.

Avasthâna (अवस्थान) — Dhârâya (v.g.).

Avasthita (अवस्थित) — Steadfast (visual knowledge). Fixed.

Âvaśyakâ parihâni (आवश्यकापरिहाणि)—Not neglecting daily duties (of a layman or an ascetic).

Avâya (अवाय) — Judgment; ascertained knowledge.

Avayava (अवयव) — 7th category in Nyaya.

Avibhâgapraticchiheda (अविभागप्रतिच्छेद) —

(1) The indivisible part of the force of fruition of Karmas.

(2) Degree of an attribute of an atom.

Avibhâgi (अविभागी) — Undivided.

Âvidha (आविद्ध) — Whirling.

Avigraha (अविग्रह) — Vertical; straight; upward.

Avijñâna (अविज्ञान) — Having no imperfect knowledge.

Avinâbhâva (अविनाभाव) — Vyâpti (q. v.)

Avinâbhâva sambandha (अविनाभाव संबंध) —

Necessary relationship of causation, co-existence or succession.

As where there is smoke, there is fire also. Where there is no fire, there is no smoke.

Technically 'smoke' is called साधण, Sâdhan the obesrvation from which the inference is drawn:

Fire is called साध्य, Sâdhyâ the thing proved or inferred.

Avipâka nirjarâ (अविपाक निर्जरा) — Shedding of Karmas before maturity by ascetic practices, etc.

Avirata samyaktva (अविरत सम्यकत्व) — Vowless right belief, the 4th spiritual stage.

Avirati (अविरति) — The first 4 stages of vow-lessness.
Lack of compassion for 6 kinds of living beings and of restraint of 5 senses and the mind.

Aviruddha (अविरुद्ध) — *Hetu* which does not contradict the Sâdhyâ (q. v.).

Avrata (अव्रत) — Vowlessness.

Avvahulabhâga (अव्वहुलभाग) — The 3rd or lowest stratum of the first earth. The first hell is situated in it.

Avyâbâdha (अव्याबाध) — Undisturbable.

- (1) The absence of the feeling Karma in the soul.
- (2) The 7th class of Lunkântika heavenly bodies.

Avyâghâti (अव्याघाति) — Unpreventible.

Avyâpti (अव्याप्ति) — The logical defect when the differentia is too narrow.

Avyâptidosa (अव्याप्तिदोष) — A differential attribute which is not found in the whole class ; but only in some. As to say, animals are horned beings. True, some animals have horns ; but all do not. It is to confound a separable accident with differentia. The definition is too narrow.

Avyaya (अव्यय) — Indestructibility.

Ayoga (अयोग) — The 14th and the highest stage of spirituality in which there are no vibrations in the soul.

Ayogakevalî (अयोगकेवली) — The 14th spiritual stage ; vibrationless perfect soul.

Âyukarma (आयुकर्म) — Karmic matter which determines age.

B

Bâdara (बादर) — Gross body.

Badha (बध) — Deprivation of vitalities.

Bâdhita viśaya hetvâbhasa (बाधित विषय हेत्वाभास) —

The fallacy of drawing a conclusion which is refutable by observation, inference, etc.

Bahu (बहु) — Perception of things, many in number, or much in quantity.

Bahuśruta bhakti (बहुश्रूत भक्ति) — Devotion to the learned, specially to the learned saints.

Bahu vidha (बहु विध) — Simultaneous perception of many kinds of things.

Bâhyakriyâ (वाह्यक्रिया) — External activity, as to hurt, steal, lie, fornicate or amass worldly wealth.

Balabhadra (बलभद्र) — The elder brother of Nârâyana.

Baladeva (बलदेव) — The elder brother of Nârâyana.

Balariddhi (बलऋद्धि) — Miraculous strength.

Bâlatapa (बालतप) — Austerities not based upon right knowledge.

Bandanâ prakîrnaka (बन्दना पकीर्णक) — The third Angabâhya part of the scriptures.

- 2. Bandha (बन्ध) — Tying up ; union ; bondage of soul by karmic matter.
- Bandhachchhedā (बन्धच्छेद) — The cutting or separation of bondage.
- Bandhana (बन्धन) — Five kinds of molecular bondage of the 5 bodies.
- Bauddha (बाद्ध) — Followers of Buddhism. They believe in 2 Prâmânas ; Pratyaksha and Anumâna, i.e., preception and inference. There are 4 schools of Buddhists.
- Bhaikṣya śuddhi (भैक्ष्य शुद्धि) — Purity of alms.
- Bharata (भरत) — (1) The 1st division of Jambûdvîpa.
 (2) The eldest son of the 1st Tîrthankara Rishabhâ.
- Bhâṣâ paryâpti (भाषा पर्याप्ति) — Completion of the capacity to develop the organs.
- Bhâṣâ samiti (भाषा समिति) — Proper care in speaking.
- Bhâṣâ vargana (भाषा वर्गणा) — Vocal molecules, of which sound is made.
- Bhâva (भाव) — Quality ; essence ; becoming ; substance ; existence ; thought-activity.
- Bhâva bandha (भाव बंध) — Thought-activity, by which karmic matter binds the soul ; subjective bondage.
- Bhâvâbhâva (भावभाव) — The beginning to transform the present into the past condition of the future. (The present condition of the soul would gradually be no more. Thus what is present now will become past in the future.)

Bhâva leśyâ (भाव लेश्या)—Thought paint, thought-colour ; tint of the soul.

Bhâva liñga (भाव लिङ्ग) — Thought-activity relating to sexual inclinations.

Bhâva mana (भाव मन) — Soul's capacity to use the material mind.

Bhâva mokṣa (भाव मोक्ष) — Subjective liberation.

Bhâvanâ (भावना) — Meditation.

Bhavanavâsî (भवनवासी) — Residential, one of the 4 orders of celestial beings.

Bhâva niksepa (भाव निक्षेप) — Positive aspect ; giving a thing a name connoting the attributes of its present condition only.

Bhâva nirjarâ (भाव निर्जरा) — Subjective shedding.

Bhâva parivartana (भाव परिवर्तन) — Thought-cycle of wanderings.

Bhava parivartana (भव परिवर्तन) — Incarnation-cycle of wanderings.

Bhâvaprâṇa (भावप्राण) — Vitality as consciousness and the power of the soul.

Bhava pratyaya (भव प्रत्यय) — Innate ; inborn.

Bhavasâgara (भवसागर) — The ocean of mundane existences.

Bhâva Samvara (भाव संवर) — Thought-activity by which inflow is stopped ; subjective stoppage.

Bhâvâśrava (भावाश्रव) — Thought-activity, by which karmic matter inflows into the soul; subjective inflow.

Bhâva vachana (भव वचन) — Thought-speech.

Bhava vipâkî (भव विपाकी) — Birth-maturing Karma, by the fruition of which the soul is kept in mundane conditions of existence.

Bhâvendriya (भवेंद्रिय) — Sense-faculty.

Bhedâbheda viparyaya (भेदाभेद विपर्यय) — Perverse confusion of cause and effect.

Bhoga antarâya (भोग अन्तराय) — Preventing enjoyment of consumables.

Bhoga bhûmi (भोग भूमि) — The regions where there is enjoyment only, i.e., people do not have to work for their sustenance, and the arts of agriculture, etc., are neither necessary nor known. All that the people want, they get from the wishing-trees called *Kalpa Vrikshas*.

Bhoga kṣayika (भोग क्षायिक) — Infinite attainment or enjoyment of consumable objects due to purification caused by destruction of Karmas.

Bhûta (भूत) — (1) The five Tattvas of Sâṅkhya.
 (2) The 7th class of the peripatetic order of celestial beings.

Bodhi-durlabha (बोधि दुर्लभ) — Rarity of knowledge of right path.

Bodhita (बोधित) — Led to the path of liberation.

Brahma (ब्रह्म) — The name of 5th Heaven.

Brahmacharya pratimâ (ब्रह्मचर्य प्रतिमा)—Celibacy, the 7th Pratimâ or stage of a layman's life.

Brahmendra (ब्रह्मेन्द्र) —The only Indra of the 5th and 6th heavens.

Brahmottara (ब्रह्मोत्तर) —The name of 6th Heaven.

Brihaspati (बृहस्पति) —The planet Jupiter.

Buddha (बुद्ध) —The planet Mercury.

Buddhi (बुद्धि) —Goddess of Mahâ Pundarîka lake.

Buddhiriddhi (बुद्धिरूद्धि) —Power of enlightenment.

C

Chaitya (चैत्य) —Images of the Adorable or the Perfect souls.

Chakradhara (चक्रधर) —The king of the whole Bharata kṣetra.

Chakravarti (चक्रवर्ति) —The king of the whole Bharata kṣetra.

Chala (चल) —Right belief not fully fixed.

Chandra prajñapti (चन्द्र प्रज्ञति) —The 1st Parikarma of the 12th Āṅga of scriptures. Also it is one of the Upāṅgas.

Charanānuyoga (चरणानुयोग) —One of the 4 kinds of Scriptures. It contains Rules of conduct for laymen and ascetics.

Chârita (aupaśamika) : चारित्र (आपशमिक) —
(Subsidential) right conduct.

Chârita (kṣayika) चारित्र (क्षायिक) —(Purified) right conduct.

Chârita moha (चारित्र मोह) —Right-conduct-deluding.

Chârvâka (चार्वाक) —A materialist who believes in Pratyakṣa pramâṇa or the authority of perception only.

Charyâ (चर्या) —Conduct.

Chetanâ (चेतना) —Consciousness; intelligence.

Chhadmastha vîtarâga (छद्मस्थ वीतराग) —The 11th and 12th stages of spirituality, where all the passions have subsided or are destroyed.

Chhala (छल) —One of the 16th categories of Nyâya school.

Chhedopasthâpanâ (छेदोपस्थापना) —Recovery of equanimity after losing it.

Chintâ (चिंता) —Induction.

Chittodbhrama (चित्तोद्भ्रम) —Wandering of mind.

Chûlikâ (चूलिका) —The 5th part of the 12th Aṅga of scriptures.

D

Daivakuruvaka (दैवकुरुवक) —Inhabitants of Daiva-uru, the Bhoga bhûmi portion of Videha kṣetra.

Dânakṣâyika (दानक्षायिक) — Charity (bestowal of fearlessness, etc.) due to purification caused by destruction of karmas.

Dâñantarayâ (दानान्तराय) — Charity-obstructing.

Darsana(दर्शन) — Conation ; tendency towards an object.

Darsana ksayika (दर्शन क्षायिक) — Purified conation.

Perfect conation.

Darsana moha kṣapaka (दर्शन मोह क्षपक) — One who destroys the three kinds of right-belief-deluding Karmas.

Darsana pratimâ (दर्शन प्रतिमा) — The 1st Pratimâ, faultless belief.

Darśanâvaraṇa karma (दर्शनावरण कर्म) — Conation-obscuring karmic matter.

Daśavaikâlika prakîrnaka (दशैवकालिक प्रकीर्णक) — The 7th Aṅgabâhya scriptures.

Deśa châritra (देश चारित्र) — Partial right conduct of layman.

Deśaghâti (देशघाति) — That Karma which destroys the manifestation of the essential attributes of the soul partially.

Deśaghâti sparddhaka (देशघाति स्पर्धक) — Karmic matter which obscures only partially.

Deśanâ labdhi (देशना लब्धि) — Attainment of inclination to understand the truth.

Desapratyakṣa (देश प्रत्यक्ष) — Incomplete direct knowledge

Desāvadhi (देशावधि) — Partial visual knowledge.

Desavirata gunasthâna (देशविरत गुणस्थान) — The 5th spiritual stage, in which the layman observes partial vows.

Deva (देव) — (1) One of the 4 orders of Digambara Jaina ascetics.

(2) Celestial being.

Deva Risi (देव ऋषि) — Celibate heavenly bodies called Laukântikas.

Dhâranâ (धारणा) — (1) Retention ; keeping things in the mind ; memory of judgment. (2) One of the stages of practical Yoga.

Dhâravâhî jñâna (धारवाही ज्ञान) — Repetition of what is known. It does not add to our knowledge.

Dharma (धर्म) — (1) *A substance which is the medium of motion to soul and matter.

(2) Observance.

(3) = Sâdhya (q.v.)

* There is no English equivalent for the Jaina Dharmâstikâya or the Jaina Adharmâstikâya. Dharmâstikâya may be rendered as the cosmic principle which upholds (or simply conditions) the order of simultaneous (or consecutive) movements in the world ("Sakrid-gati yugapad-vâvi-gati"—*Prabhâchandra*) answering somewhat to Leibnitz's Pre-established harmony.....Dharmâstikâya is

not simply the accompanying cause of movements—it is something more—it is the cause (or condition) of the system of movements, the fact of an order in the movements of Jīva and Pudgala.—Dr. Seal.

Dharma svâkhyâtatîva (धर्मस्वाक्ष्यातत्त्व) — Nature of the Right Path.

Dharmî (धर्मी) — That with which the conclusion (*sâdhyâ*) is always associated.

Dhâtakî khandâ (धातकी खंड) — The second continent after Lavaṇa Samudra.

Dhâtuchatuṣka (धातुचतुष्क) — Four elements: earth, water, air and fire.

Dhrauvya (ध्रौव्य) — Permanence, continuous sameness of existence.

Dhṛiti (धृति) — Goddess of the lake Tigiñchha.

Dhruva (ध्रुव) — Perception of a lasting thing, as of a mountain.

Dhûma prabhâ (धूम प्रभा) — The fifth earth, in hue like smoke.

Dhyâna (ध्यान) — Concentration. Contemplation or meditation.

Digvirati (दिग्विरति) — Taking a life-long vow to limit one's worldly activity to fixed points in all the ten directions.

Dikkumâra (दिक्कुमार) — The 10th class of Residential order of celestial beings.

Jaina Gem Dictionary

Dravya (द्रव्य) — (1) Substance.

(2) Subject-matter.

(3) A category of Vaiśeṣika.

Dravyabandha (द्रव्यबंध) — The substance which binds the soul as karmic matter ; objective bondage.

Dravya bhāva (द्रव्य भाव) — Category of substance.

Dravya leśyā (द्रव्य लेश्या) — Matter-paint ; the colour or tint of the body.

Dravya liṅga (द्रव्य लिंग) — Sex-organ.

Dravya mana (द्रव्य मन) — Material mind ; organ of mind.

Dravya mokṣa (द्रव्यमोक्ष) — Objective liberation.

Dravya nikṣepa (द्रव्य निक्षेप) — Privative aspect ; giving a name, the qualities connoted by which were possessed in the past, or will be possessed in the future by the thing named, but are not possessed now.

Dravya nirjarā (द्रव्य निर्जरा) — Objective shedding.

Dravyānuyoga (द्रव्यानुयोग) — That portion of Jaina literature which treats of Jaina metaphysics.

Dravya parivartana (द्रव्य परिवर्तन) — Matter-cycle of wanderings.

Dravyaprāṇa (द्रव्यप्राण) — Material vitalities, i.e., power of mind ; body ; speech ; five senses ; respiration ; and age.

Dravyārthika (द्रव्यार्थिक) — Relating to the substance.

Dravyārthikanaya (द्रव्यार्थिकनय) — Substantial stand-point.

Dravyasamvara (द्रव्यसंवर) — Karmic matter which is stopped from flowing into the soul; objective stoppage.

Dravyaśrava (द्रव्याश्रव) — The substance which inflows into the soul as karmic matter; objective inflow.

Dravyatva (द्रव्यत्व) — It is one of the general natures (Sāmanya svabhāva) of substances; it means the fact of all the *dravyas* performing their functions and modifications.

Dṛistānta (दृष्टान्त) — (1) 5th category of Nyāya school.

(2) One of the components in Parārthānumāna.

(3) The observations from which an induction is made; as the presence of smoke in kitchen with a fire and its absence in a tank where there is no fire. It is the illustrative part of उदाहरण (udāharanā).

Dṛistipravâda añga (दृष्टिप्रवाद अङ्ग) — The 12th Añga of the Scriptures.

Dvesha (द्वेष) — Aversion; repulsion.

Dvīpakumâra (द्वीपकुमार) — The 9th class of Residential order of celestial beings.

Dvīpaprajñapti (द्वीपप्रज्ञप्ति) — The 4th Parikarma of the 12th Añga of the scriptures.

Dvitîyopasama samyaktva (द्वितीयोपशम सम्यक्त्व)

—The second subsidential right belief. It arises in a saint in the 7th spiritual stage of Perfect vows when he is preparing to pass on to the 8th stage of new spiritual thought-activity along the lines of subsidential advancement; having been already a right believer of the destruction-subsidence kind, he transforms the nature of the 4 error-feeding passions into lesser passions and causes the subsidence of the three sub-classes of right-belief-deluding Karmas, namely, wrong belief, mixed right and wrong belief, and right belief slightly clouded by wrong belief.

Duhhidam (दुःहिदं) — Distressed ; unhappy ; miserable.

Duhkhamâ (दुःखमा) — The 5th age of the Avasarpini =21,000 years, (it is the present age).

Duhkhamâ duhkhamâ (दुःखमा दुःखमा) — The sixth age of this Avasarpini æon=21,000 years.

Duhkhamâ sukhamâ (दुःखमा सुखमा) — The 4th age of the Avasarpini, the present æon, which is=1 crore x 1 crore Sagaras—42,000 years.

Duhpramriṣṭa (दुःप्रसृष्ट) — Putting a thing down petulantly or peevishly.

Duhprayukta (दुःप्रयुक्त) — Diabolical ; devilish.

E

Ekânta mithyâdarśana (एकान्त मिथ्यादर्शन) — Wrong belief in which only one point of view is taken.

Ekatva (एकत्व) — Reflection that we alone are doers and enjoyers of all the actions of our life.

Ekatvapratyabhijñâna (एकत्वप्रत्यभिज्ञान) — Recognition of the same thing which was and is now also the subject-matter of the senses and the mind. As recognising John as the John whom I saw yesterday.

Ekatva vitarka vichâra (एकत्व वितर्क वीचार) — Absorption in one aspect only of the self. The 2nd pure concentration.

Ekavidha (एकविधि) — Perception of a thing of one kind only.

Evambhûta naya (एवं भूतनय) — Active standpoint; restricting a name to the very activity which is connoted by the name.

G

Gana (गण) — Brothers of the same order of saints.

Ganadhara (गणधर) — Apostles having all the five kinds of knowledge, except perfect.

Gandharva (गंधर्व) — The 4th class of peripatetic order of celestial beings.

Garbhaja (गर्भज) — Of uterine birth.

Gardatoya (गर्दतोय) — The 5th class of Laukântika heavenly beings.

Gati (गति)—(1) Condition of existence.
 (2) Vigrahgati; (*q. v.*);
 (3) Moving from place to place.
 (4) Touring.

Gatiparinâma (गतिपरिणाम)—Nature to go up.

Ghadî (घडी)—24 minutes=Nâli (*q. v.*)

Ghritavara (घृतवर)—Name of the 6th continent and ocean.

Ghana (घन)—Sounds from cymbals, etc.

Ghâtiya (घातिय)—Destructive ; karmas which destroy the essential nature of the soul.

Glâna (ग्लान)—Invalid saints.

Gotra karma (गोत्र कर्म)—Family-determining karmic matter.

Graha (ग्रह)—(1) The planets.
 (2) The 3rd class of stellar order of celestial beings.

Grahana (ग्रहण)=Avagraha (*q. v.*)

Graiveyaka (ग्रैवेयक)—The first nine abodes of Aham-endras.

Gunâ (गुण)—Attribute ; degree of attribute.

Gunahâni (गुणहानि)—A geometrically decreasing series ; the number of the terms of a series, the sum of which is the number of molecules of a unit of Bondage,

and each term in which is half of the term immediately preceding it. E.g., if the maximum number of molecules which the soul draws in to bind itself in one instant be 6300; and the duration of their bondage be 48 *samayas* and there be 6 *guṇahānis* or terms in the geometric series, then the number of the molecules shed in the 6 *guṇahānis* respectively will be 3200, 1600, 800, 400, 200 and 100.

Here in each *guṇahāni* there are $\frac{48}{6}=8$ *samayas*. This is called *guṇahāni* *āyāma*, i.e., the duration of one *guṇahāni*.

The whole series of 6 *guṇahānis* is called *nānāguṇahāni*.

The number 2 raised to the power of the number of *guṇahāni* in the *nānāguṇahāni* is called *Anyonyā bhyasta rāśi*. In the above example it is $=2^6=64$.

One *samaya* *prabaddha* or unit of Bondage divided by *Anyonyā bhyasta rāśi* minus one, gives the number of molecules shed in the last or *antima* *guṇahāni*. Here $\frac{6300}{64-1}=\frac{6300}{63}=100$ is the last *guṇahāni*.

The double of the number of *guṇahāni* *āyāma* is *Nisekahāra*. Here it is $=8 \times 2 = 16$.

Chaya is the regular arithmetic difference between any consecutive two of the terms of the series which represents the karmic molecules shed in each successive *samaya*, of which each *guṇahāni* consists. In the above example in the *guṇahāni* of 8 *samayas* 3200 molecules are shed. In the first *samaya* more are shed than in the

second, in the second more than in the third and so on. The number of molecules by which the shedding is less in every succeeding instant is called *chaya*. In the above example it is found as follows. We find the first term of the series and divide it by Niṣekahāra (here=16). The first term is found as follows:

$$\frac{guṇahāni \text{ molecules} \times 4}{(3 \times guṇahāni \text{ āyāmas}) + 1} \text{ Here the first term} = \frac{3200 \times 4}{(3 \times 8) + 1} = \\ \frac{2800}{25} = 512. \therefore Chaya = \frac{\text{First term}}{guṇahāni \text{ āyāma}} = \frac{512}{2 \times 8} = \frac{512}{16} = 32.$$

That is, in the 1st 8 *samayas* of the 1st *guṇahāni* the number of molecules shed will be respectively 512, 480, 448, 416, 384, 352, 320 and 288.

The *chaya* for each succeeding *guṇahāni* will be half of the one immediately preceding it. As the number of molecules in each *guṇahāni* is half of that of its immediate predecessor, its *chaya* is also half the *chaya* of its predecessor.

Guṇa pratyaya avadhi (गुण प्रत्यय ऋबधि)—

Visual knowledge acquired by merit as distinguished from *Bhava pratyaya* or inborn.

Gunasthāna (गुणस्थान)—Spiritual stages. There are 14 stages: mithyātva, sāsādana, miśra, avirata samyak-tva, deśa virata, pramatta vrata, apramatta vrata, apūrvakaraṇa, anivṛitti karaṇa, sūkṣma sāmparāya, upaśānta moha, kṣīṇa moha, sayoga kevali, and ayoga kevali.—See Appendix B.

Gupti (गुप्ति)—Preservation.

Guru (गुरु)—The religious preceptor.

H

Haimavatka (हैमवतक) — The 2nd division of Jambūdvipa.

Hairanyavata (हैरण्यवत) — The 6th division of Jambūdvipa.

Hari (हरि) — The 3rd division of Jambūdvipa.

Harikāntâ (हरिकान्ता) — A river in Hari kṣetra.

Harit (हरित) — A river in Hari kṣetra.

Harivarsaka (हरिवर्षक) — The inhabitants of Harivarsa, the 3rd Division of Jambūdvipa.

Hasta (हस्त) — Two spans or *vitasti*.

Hataparāparah (हतपरापरः) — Having destroyed the cycle of existence (by breaking through the past, and the cause of future, bondage).

Hetu (हेतु) — (1) Cause;

(2) Premiss; that which gives the basis of the conclusion.

Hetvâbhâsa (हेत्वाभास) — (1) Argument or premiss in which the reason is fallacious.

(2) One of 16 categories of Nyâya.

Himsâ (हिंसा) — Injury to any of the 10 vitalities of living beings.

Hinâdhika mânoramâna (हीनाधिक मानोन्मान) — Using false weights and measures.

Hita parikarma (हित परिकर्म)—Employment in pleasure-bearing deeds.

Hrī (ह्री)—Goddess of Mahāpadma lake.

Hiyamâna (हीयमान) — Visual knowledge which is liable to decrease.

Hrida (हृद) — Lake.

Humḍaka samsthâna (हुँडक संस्थान) — Quite unsymmetrical gure of the body.

Humḍâvasarpinî (हुँडावसर्पिणी) — That æon of decrease or *avasarpinî* in which there are special features of decrease ; as birth of a daughter to a Tirthamkara, etc

I

Îhâ (ईहा) — Conception. Dealing with perception in order to arrive at judgment (*avâya*).

Iksuvara (इक्षुवर) — Name of the 7th continent and ocean.

Indra (इन्द्र) — (1) Soul.
 (2) King of Gods. There are 100 Indras.

Indraka bila (इन्द्रक बिल) — The central portion of the 7 hells.

Indraka vimâna (इन्द्रक विमान) — The central portion of the heavens.

Indriya paryâpti (इन्द्रिय पर्याप्ति)—Completion of the capacity to develop the sense-organs.

Îsâna (ईशान) The name of the 2nd Heaven.

Iṣṭa (इष्ट) — The proposition sought to be established by the parties to a controversy. That is, the real point at issue which should not be lost sight of.

Iṣṭaviyogaja (इष्ट वियोगज) — 2nd class of monomania, i.e., that which arises on separation from a pleasing object.

Itara nigoda (इतर निगोद) — Souls which have returned to *nigoda*. (q. v.)

Itvarikâ aparigrihitâgamana (इत्वरिका अपरिगृहीता लागमन) — Intercourse with an unmarried immoral woman.

Itvarikâ parigrihitâgamana (इत्वरिका परिगृहीता लागमन) — Intercourse with a married immoral woman.

Îryâpatha (ईर्यापथ) — Transient, fleeting.

Îryâ samiti (ईर्या समिति) — Care in walking. Walking carefully after looking at the ground (so that no living beings are trampled upon).

J

Jagatghana (जगतघन) — Volume of the universe = 343 cubic *rajûs*.

Jagatpratara (जगत्प्रतर) — Area of the base of the universe = 49 squares *rajūs*.

Jagatsrenī (जगत्श्रेणी) — Length or breadth of the universe, i.e., 7 *rajūs*.

Jaghanya guna (जघन्यगुण) — Minimum degree of attribute.

Jaghanya stiti bandha (जघन्य स्थिति बन्ध) — Minimum duration of bondage in a rational wrong-believing person.

Jalagatâ chûlikâ (जलगता चूलिका) — The 1st Chûlikâ in the 12th Aṅga of the Scriptures.

Jalpa (जल्प) — One of the 16 categories of Nyāya.

Jambûdvîpa (जंबूद्वीप) — The central continent which contains our earth.

Jambûdvîpa prajñapti (जंबूद्वीप प्रज्ञस्ति) — The 3rd Parikramâ of the 12th Aṅga of the Scriptures.

Jarâyuja (जरायुज) — Umbilical, birth in a yolk-sac, as that of a child.

Jâti (जाति) — (1) Genus of beings.

(2) One of the 16 categories of Nyāya.

Jayanta (जयन्त) — The 3rd Anuttara heaven.

्Sijñâsâ (जिज्ञासा) = *Iha* (q.v.)

Jina (जिन)—The Arhat; the soul in the 13th and 14th stages of spirituality, who has conquered the four destructive Karmas.

Jina kalpi (जिन कल्पी)—A monk advanced enough to detach himself from his order.

Jina vachana (जिन वचन)—Sruta ; Jaina Scriptures.

Jinavarâh (जिनवरा:)—Conquerors of love and hatred: they are the highest perfection of spirituality: they are the best among the Jinas.

Jîva (जीव)—Soul ; living being.

Jîvarâsi (जीवराशि)—The totality of souls.

Jîvasamâsa (जीवसमास)—Soul-class. The 14 classes into which the mundane souls are divided. They are :

- (1) One-sensed gross beings.
- (2) " fine "
- (3) Two-sensed beings.
- (4) Three-sensed "
- (5) Four-sensed "
- (6) Five-sensed irrational beings.
- (7) " rational.

Each one of these may be *paryâpta*, capable of full development, or *aparyâpta*, not so capable. Thus they are 14.

According to some there are 98 such classes (See *Gommaṭasāra Jīva Kāṇḍa*, Gāthās, 73—80): 85, 9, 2 and 2 respectively of sub-human, human, hellish and celestial beings.

85 of sub-human beings.—

69 of those born by spontaneous generation (*Sammūrḍchchihna*).—

42 of one-sensed beings.—

Earth-bodied.

Water-bodied.

Fire-bodied.

Air-bodied.

Nitya nigoda vegetables.

Itara nigoda vegetables.

12 of these as being gross or fine.

i. *Sapratistīta pratyeka*.

ii. *Apratistīta pratyeka*.

14. These 14 being—

i. *paryāptaka*,

ii. *nirvrittyaparyāptaka*,

iii. *labdhyaparyāptaka*, are 42.

9 of *vikalatraya*, i.e.,

i. *paryāptaka*,

ii. *nirvrittyaparyāptaka* and

iii. *labdhyaparyāptaka* of two, three and four-sensed beings.

18 of five-sensed beings.

1. Aquatic (fishes).
2. Terrestrial (beasts).
3. Aerial (bird).

These 3 have minds or not ; and then, the *paryâptaka*, etc., 3 kinds of each, give $3 \times 2 \times 3 = 18$ kinds.

16 of those of five-sensed beings of uterine birth (*garbhaja*).

12 of *karma bhumi* (q. v.) Aquatic, Terrestrial and Aerial ; each of these rational and irrational :—these 6 kinds being *paryâpta* or *nirvrittya paryâpta*.

4 of *bhogâ bhûmi* (q.v.) Terrestrial and Aerial, being *paryâpta* and *nirvrittyaparyâpta*.

9 Kinds are as follows :

8 Of *Garbhaja* or uterine birth. Those born in *Âryâ khañda*, *Mlechchhîha khañda*, *Bhogâ bhûmi*, *Kubhogâ bhûmi* or *antardvîpaja*, each one being *paryâpta* or *nirvrittyaparyâpta*, we have 8 kinds.

1 Of *Sammûrchchhîhana* or beings spontaneously generated in the generative organs and arm-pits of women and dying as soon as they are born 18 times in one pulse-beat. They are too small to be visible to the naked eye and are always *labdhia paryâptaka*.

Jîvavipâkî (जीवविपाकी)—Soul-maturing Karma which affects the soul mainly.

Jīvitâśaṅsâ (जीविताशंसा)—Desire to prolong life.

Jñâna chetanâ (ज्ञानचेतना)—Consciousness of knowledge, pure and perfect, as in liberated souls.

Jñâna kṣâyika (ज्ञानक्षायिक)—Purified knowledge, perfect knowledge.

Jñânânumârgachârî (ज्ञानानुमार्गचारी)—Follower of the path of right knowledge.

Jñâna pravâda (ज्ञान प्रवाद) The 5th Pârva of the 12th Aṅga of the Scriptures.

Jñânâvaraṇa karma (ज्ञानावरणकर्म)—Knowledge-obscuring Karmic matter.

Jñânendriya (ज्ञानेन्द्रिय)—Five of twenty-five categories of Sâṅkhya system.

Jñâta bhâva (ज्ञातभाव)—Intuitive character of the act.

Jñâtridharmakathâṅga (ज्ञात्रधर्मकथांग)—The 6th Aṅga of the Scriptures.

Jñâyaka śarîra (ज्ञायक शरीर)—Body of the knower.

Jositâ (जोषिता)—Observer.

Jugupsâ (जुगुप्सा)—Disgust.

Jyotiṣka (ज्योतिष्क)—The stellar order of celestial beings.

K

Kalâ (कला)— = 20 Kâsthâs (q. v.).

Kâla (काल)—(1) Time; one of the 6 Substances of Jainism.

(2) Age; one of the 6 Ages of Jainism.

Kâlânû (कालाणु)—Point of time.

Kâla parivartana (काल परिवर्तन)—Time-cycle of wanderings.

Kâla samudra (काल समुद्र)—2nd ocean encircling the continent Dhâtakîkhaṇḍa धातकीखण्ड.

Kâlâtîta (कालातीत)—Beyond time.

Kalpa (कल्प)—Cycle of 2 aeons; 20 crore into crore Sâgaras; Heaven.

Kalpâkalpa prakîrnaka (कल्पाकल्प प्रकीर्णक)—The 10th Aṅgavâhya part of the Scriptures.

Kalpâtîta (कल्पातीत)—Heavenly beings born beyond the 16 Heavens.

Kalpavyavahâra prakîrnaka (कल्पव्यवहार प्रकीर्णक)—The 9th Aṅgavâhya part of the Scriptures.

Kalpopapanna (कल्पोपपन्न)—Heavenly beings born in the 16 Heavens.

Kâluṣya (कालुष्य) — Unclean thoughts.

Kalyânavâda (कल्याणवाद) — The 11th Pûrva in the 12th Aṅga of the Scriptures.

Kâmatîvra abhinivesâ (कामतोऽन अभिनिवेश) — Intense, sexual desire.

Kamkṣâ (कांचा) — Desire of worldly objects, as rewards for piety.

Kâpiṣṭa (कापिष्ट) — The name of the 8th Heaven.

Kâpota (कापोत) — Grey ; dove-coloured.

Kâraṇa (कारण) — (1) It is the cause or causes which produce an effect.

(2) Inference of effect from cause.

Karâna labdhi (करण लब्धि) — Attainment of thought-activity which causes right belief within 48 minutes.

Karanâñuyoga (करणानुयोग) — That portion of Jaina literature which treats of cosmology, etc.

Kâraṇa viparyâsa (कारण विपर्यास) — Mistake in the cause.

Karma (कर्म) — (1) *Karma* is the karmic molecules which inflow into and bind a soul, if it is subject to love and hatred, etc., activity : very fine matter, of which the Karmic body is made and which in its various kinds and degrees goes on binding, and dropping off from, the mundane soul incessantly.

(2) Actions for which the mundane soul is responsible.

Karma bhûmi (कर्म भूमि)—The place where agri-culture, etc., are followed by men for their subsistence.

Karma chetanâ (कर्मचेतना)—Consciousness of only one's action or Karma itself.

Kârmanâ (कार्मण)—Karmic; made up of molecules of subtle matter, called *kârmâna vargañâ*.

Kârmâna vargañâ (कार्मण वर्गणा)—Molecules of Karmic matter which fill the universe; Karmic molecules of which the Karmic body is made.

Karma phala chetanâ (कर्म फल चेतना)—Consciousness only of the fruition of Karma or the result of action, as in trees, etc.

Karma pravâda (कर्म प्रवाद)—The 8th Pûrva in the 12th Aṅga of the Scriptures.

Karma raja (कर्म रज)—Kârmic ashes.

Karma yoga (कर्म योग)—Vibrations set in in the soul by the operation of Karmas; Kârmic Impulse.

Karmendriya (कर्मेन्द्रिय)—Five of 25 categories of the Sâṅkhya system of philosophy.

Kârya (कार्य)—Inference of cause from effect.

Kaśâya (कषाय)—Passion.

Kaśâyâdhyavasâya sthâna (कषायाध्यवसाय स्थान)—Degree of passion which determines duration of bondage.

Kâsthâ (काष्ठा)—Wink=15 *nimîṣa* (*q.v.*).

Kautkuchya (कौतकुच्य) — Gesticulating; practical joking.

Kâya (काय) — One of 6 kinds of embodiment, earth, water, fire, air, vegetable and mobile.

Kâyaklesa (कायक्लेश) — Mortification of the body, so long as the mind is not disturbed.

Kâyatva (कायत्व) — Extension.

Kâyîkî (कायीकी) — A kind of inflow by readiness to hurt others.

Kâyotsarga (कायोत्सर्ग) — Giving up attachment to the body, and practising self-contemplation.

Kesari (केसरि) — Lake on Mountain Nîla.

Kevala jñâna (केवलज्ञान) — Perfect knowledge; Omniscience.

Kevalânvayî (केवलान्वयी) — The argument, in the उदाहरण (*udâharana*) of which, the illustrative or *dṛiṣṭânta* portion is only positive; as the soul has many qualities, because it is of the nature of a substance; and all substances have many qualities, like matter, etc.

Kevala samudghâta (केवलसमुद्घात) — Universal projection of the soul by expansion in an omniscient saint in the 13th spiritual stage. Omniscient overflow.

Kevalavyatirekī (केवलव्यतिरेकी) — The argument, in the उदाहरण (udāharana), of which the illustrative or *dṛishānta* portion is only negative; as there is soul in a living body, because there is respiration in it; and where there is no soul, there is no respiration, as in a chair, table, etc.

Kevalī (केवली) — Omniscient.

Kharabhāga (खरभाग) — The first stratum of the 1st earth. This is the abode of the residential order of celestial beings (except the Asura Kumāras) and of the peripatetic order (except the Rāksasas).

Kiku (किकु) — Cubit or *hātha*.

Kilita samhanana (कीलित संहनन) — Small joints and bones. A kind of physical constitution. Synarthrodial articulation, in which bones are immovable and directly united.

Kimpuruṣa (किम्पुरुष) — The 2nd class of peripatetic order of celestial beings.

Kodākodī (कोडाकोडी) — One crore × one crore, or 10 millions × 10 millions = 100 millions.

Kramabhāvī (क्रमभावी) — Separable accident or property. The condition or modification of a thing.

Kramabhāvī paryāya (क्रमभावी पर्याय) — Successive modifications.

Kritikarma prakîrnaka (कृतिकर्म प्रकीर्णक) — The 6th Añgavâhya part of the Scriptures.

Kriyâvâdî (क्रियावादी) — A kind of wrong belief, e.g., that merely time, soul, etc., cause everything in the world. It is of 180 kinds.

Kriyâ visâla pûrva (क्रिया विशाल पूर्व) — The 13th Pûrva of the Scriptures.

Kshamti (क्षम्ति) — Forgiveness.

Ksapaka (क्षपक) — The saint who is destroying the right-conduct-deluding Karmas. See Šreni.

Kshaya (क्षय) — Destruction of Karmic matter.

Kshayika bhâva (क्षायिक भाव) — Purified thought-activity, that which rises by destruction of certain Karmas.

Kshayika samyakta (क्षायिकसम्यक्त) — Right belief attained by the destruction of the 7 *prakृtis* of Deluding Karmas.

Kshayopasama labdhi (क्षयोपशम लब्धि) — By Kshayopasama of Karmas, a person attains senses, mind, etc., which are capable of acquiring right belief.

Kshayopasama samyakta (क्षयोपशम सम्यक्त) — Right belief attained by the subsidence or destruction of 6 and operation of the 7th *prakृti* of the Deluding Karma.

Kṣāyopasamika or misra (क्षायोपशामिक or मिश्र)—

Destructive subsidential, i.e., caused by a mixture of *kṣaya* (destruction) and *upśama* (subsidence) of Karmic matter; caused by partial subsidence, destruction and operation of Karmas.

Kṣetra parivartana (क्षेत्रपरिवर्तन)—Spatial cycle of wanderings.

Kṣetra vipāki (क्षेत्र विपाकी)—Transition-maturing Karma, by the fruition of which the soul in its transition from one condition of existence to another retains the form of the previous body, till it takes on the body of its new incarnation.

Kṣetra vṛiddhi (क्षेत्र वृद्धि)—Change in the boundaries by increasing on one and decreasing on the other side.

Kṣīṇa moha (क्षीण मोह)—The saint who has totally destroyed the right-conduct-deluding Karmas; the 12th spiritual stage; delusionless.

Kṣipra (क्षिप्र)—Perception of quick motion.

Kṣīravara (क्षीरवर)—Name of the 5th continent and the 5th ocean.

Kṣut (क्षुत्)—Hunger.

Kula (कुल)—Fellow-disciples.

Kulakara (कुलकर)—The great leaders of men who flourished at the end of the third age (*sukhamā dukhamā*) of the present æon.

Kumbhî (कुम्भी)—*Kumbhî*, a three-sensed insect.

Kupya (कुप्य)—Clothes, etc.

Kusîla (कुशील)—A possessionless saint, with a slight imperfection in his secondary vows.

Kûṭalekha kriyâ (कूटलेख क्रिया)—Forgery.

L

Labdhayaparyâpta (लब्ध्यपर्याप्त) — Dying within one *antarmuhûrta* without Paryâpti (*q.v.*).

Lâbha kshâyika (लाभ क्षायिक) — Infinite gain due to purification caused by destruction of Karmas.

Lâbhântarâya (लाभान्तराय) — Gain-preventing Karma.

Lakshmî (लक्ष्मी) — Goddess of the lake Puñdarika.

Lakṣaṇa (लक्षण) — (1) Differentia.
 (2) Sentence.

Lakṣaṇâbhâsa (लक्षणाभास) — Apparent, but really defective, differentia or characteristic.

Lakṣya (लक्ष्य) — That to which the differentia belongs.

Lântava (लान्तव) — The name of the 7th Heaven.

Laukântika (लौकान्तिक) — Heavenly beings so-called from their next human incarnation being the last. They reside at the end of the 5th Heaven Brahmaloka.

Lavanodadhi (लवणोदधि)—The ocean which encircles the 1st continent Jambûdvîpa.

Leśyâ (लेश्या)—Tint; paint; here, thought-paint = *Bhâva leśyâ*, as distinguished from *Dravya leśyâ*—matter paint; colour of the matter.

Liṅga (लिङ्ग) — Sex; sign.

Liṣa (लिष) — Nit.

Loka (लोक) — Universe = 343 cubic *râjûls* in volume.

Lokâkâśa (लोकाकाश) — The universe, the place of all the substances.

Lokapâla (लोकपाल) — The protectors of the people (like Kotwâls).

M

Madhya loka (मध्यलोक) — The middle world. Of the height of Mount Meru, 1 lac 40 *yojanas* high.

Mahâhimavân (महाहिमवान्) — 2nd mountain dividing the two regions, Haimâvata and Hari.

Mahâkalpa prakîrnaka — (महाकल्प प्रकीर्णक) The 11th Añgavâhya part of the Scriptures.

Mahâ matsya (महामत्स्य) — The great fish, the largest animate being found in the last Svyambhûramana ocean.

Mahâpadma (महापद्म) — Lake on Mountain Mahâ Himavân.

Mahâpundarîka (महा पुण्डरीक) — Lake on Mountain Rukmi.

Mahâ pundarîka prakîrnaka (महापुण्डरीक प्रकीर्णक) — The 13th Añgavâhya part of the Scriptures.

Mahâsattâ (महासत्ता) — Universal ‘isness.’ That isness which comprehends the being or existence of all the substances in the universe. This is the *mahâ-sattâ*, which is the basic “isness” of all the substances.

Mahâ śukra (महाशुक्र) — The name of the 10th Heaven.

Mahâ tamahî prabhâ (महातमः प्रभा) — The seventh Earth, in hue like pitch.

Mahâvîra (महावीर) — Lord Mahâvîra, the last or the 24th Tîrthamkara. He was born in 599 B.C. and attained liberation in 527 B.C. The whole of modern Jainism takes its present life from Him and is due to His teachings.

Mahâvrata (महाव्रत) — Full vow.

Mâhendra (माहेन्द्र) — The name of the 4th Heaven.

Mahoraga (महोरग) — The 3rd class of peripatetic order of celestial beings.

Mala (मल) — Defect in right belief.

Mana (मन) — One of the 25 categories of the Sâmkhya system; mind.

Manahparyâpti (मनःपर्याप्ति)—Completion of the capacity to develop the organ of the mind.

Manah paryâya (मनःपर्यय) — Mental knowledge; direct knowledge of another's thoughts about matter.

Mamgala (मंगल) — The planet Mars.

Manovargañâ (मनोवर्गणा) — Subtle matter of which mind is made.

Mânuṣottara (मानुषोत्तर) — A mountain which divides Puskarvaradvipa into two equal parts.

Maranântiki (मरणान्तिकी) — Of death-bed.

Maranâśamsâ (मरणशंसा) — Desire to die soon.

Mârdava (मार्दव) — Ever-ready and sincere humility.

Mârgaṇâ (मर्गणा) — Soul-Quest. There are 14 special conditions or characteristics by means of which the mundane souls are sought, distinguished and investigated. The irnames are :—1. *Gati*, 2. *Indriya*, 3. *Kâya*, 4. *Yoga*, 5. *Veda*, 6. *Kasâya*, 7. *Jñâna*, 8. *Samyâma*, 9. *Darśana*, 10. *Lesyâ*, 11. *Bhavyatva*, 12. *Samyaktva*, 13. *Sanjñitva*, 14. *Âhâraka*.

Mârga prabhâvanâ (मर्गप्रभावना) — Propagation of the right path.

Matijñâna (मतिज्ञान) — Sensitive knowledge, acquired by means of the 5 senses and the mind.

Mâtrivâha (मातृवाह) — Mactra molluscs.

Mâtsarya (मात्सर्य) — Jealousy; refusal to impart know-
ledge out of envy.

Mâyâ (माया) — Deceit.

Mâyâgatâ (मायागता) — Third chûlikâ of the 12th Añga
of the Scriptures.

Mâyâkriyâ (मायाक्रिया) — Disturbance, by deceit of
some one's right belief and knowledge.

Meru (मेरु) — Mount Meru, in the middle of Jambûdvipa
the 1st continent.

Merunâbhîh (मेरुनाभिः) — Having Mount Meru in the
centre like the navel.

Mimâmsaka (मीमांसक) — A follower of Jaimini's Pûrva
Mimâmsâ which believes in 6 Pramânas, perception,
inference, trustworthy affirmation, comparison, presumption
and privation. This school is divided into two
classes, one headed by Kumâril Bhatta, and the other
by Prabhâkara.

Misra gunasthâna (मिश्रगुणस्थान) — Mixed (the third
spiritual stage).

Misra or kṣayopaśamikabhâva (मिश्र or क्षयोपश-
मिकभाव) — Mixed thought-activity, caused by partial
destruction, subsidence and operation of certain Karmas.

Mithyâdarśana (मिथ्यादर्शन) — Wrong belief; *Mithyâdarśanakriyâ*, i.e., praising actions due to wrong belief.

Mithyâdṛisti (मिथ्यादृष्टि) — Wrong believer.

Mithyâtvâ gunasthâna (मिथ्यात्वगुणस्थान) — The first spiritual stage, called Delusion.

Moha (मोह) — Delusion.

Mohaniya Karma (माहनीय कर्म) — Deluding Karma; Karmic matter which deludes right belief and right conduct.

Mokṣa (मोक्ष) — Liberation; liberation of Soul from matter.

Muhûrta (मुहूर्त) = 48 minutes = 2 ghaḍî or 2 nâli (q.v.).

Mûlaguṇa nirvartanâ (मूलगुण निर्वर्तना) — Production of body, speech, mind and respiration.

Mûla prakṛiti (मूल प्रकृति) — Primary nature of Karmic matter.

Muni (मुनि) — Saint with visual and mental knowledge; ascetic.

Mûrtatva (मूर्तत्व) — Materiality; *Mûrtah*, i.e., material.

N.

Nâdî (नाडी)—Trasa nâdî, the region of mobile souls, 14 rajjû high, 1 rajjû long and 1 rajjû wide.

Nâga kumâra (नागकुमार)—The second class of residential order of celestial beings.

Naigama (नैगम)—Figurative, not literal, mode of speaking of a past or future event as a present one. Mode of looking at a thing both generally and particularly.

Nakşatra (नक्षत्र)—Constellation, the 4th class of the stellar order of celestial beings.

Nâli (नालि) = 20 *kalá* (*q.v.*).

Nâma karma (नाम कर्म)—Body-making Karma.

Nâma niksepa (नाम निक्षेप)—Attribution of a name without reference to its connotation; name-aspect : name as such; negative aspect.

Nandîsvara (नन्दीश्वर)—Name of the 8th continent and ocean.

Nârâcha samhanana (नाराचसहंतन)—Ordinary amphiarthrodial articulation and bones. A kind of physical constitution.

Nâraka (नारक)—Hellish being ; infernal being.

Narakânta (नरकान्त) —A river in Ramyaka.

Nârâyana (नारायण)—The king of half of Bharataksetra and successor by conquest of Pratinârâyana.

6. स्निग्ध Snigdha, Smooth.

7. शीत Śīta, Cold.

8. उष्ण Uṣṇa, Hot.

5 रस Rasa, Tastes.

1. तिक्तa Tiktā, Pungent.

2. फटुका Kñtuka, Bitter.

3. कषाय Kaṣāya, Astringent. (Saline.)

4. आम्ल Āmla, Acid.

5. मधुर Madhura, Sweet.

2 गंध Gaṇḍha, Smell.

1. सुगंध Sugandha, Sweet-smelling; fragrant.

2. दुर्गंध Durgamdhā, Evil-smelling; malodorous.

5. वर्णa Varna, Colour.

1. कृष्णa Kṛiṣṇa, Black.

2. नील Nīla, Blue.

3. रक्त Rakta, Red.

4. पीत Pīta, Yellow.

5. सुक्ल Śukla, White.

4 आनुपूर्वी Ānupūrvī, Migratory form; the power of retaining the form of the last incarnation during transmigration, i.e., the passage from one to another condition of existence. The names are according to the four conditions of existence. Devānupūrvī means the power of retaining the last form whatever it was, in going to the celestial condition of existence.

1 अगुरुलघु Agurulaghū, Not-heavy-light; neither too heavy to move, nor too light to have stability.

- 1 उपघात *Upaghâta*, Self-destructive ; Having a self-destructive limb or organ.
- 1 परघात *Paraghâta*, Destructive ; Possessing a limb or organ fatal to others.
- 1 आतप *Âtapa*, Hot light; radiant heat ; possessed of a brilliant body, which is hot to others but not to the possessor, as the gross radiant earth-bodied beings in the sun.
- 1 उद्योत *Udyota*, Cold light ; phosphorescence ; cold light, like moonshine.
- 1 उच्छ्रवात् *Ucchhravâsa*, Respiration.
- 2 विहयेगति *Vihâyogati*, Movement; capacity of moving in space.
1. शुभ *Subha*, Graceful.
 2. अशुभ *Aśubha*, Awkward.
- 1 प्रत्येक शरीर *Pratyeka sarîra*, Individual body ; A body enjoyable by one soul only.
- 1 साधारण शरीर *Sâdhârâna Sarîra*, Common body ; Possessed and enjoyable by many souls, as a potato.
- 1 त्रष्ण *Trasa*, Mobile, with bodies having 2, 3, 4 or 5 senses.
- 1 स्थावर *Sthâvara*, Immobile, with bodies having one sense only, i.e., the sense of touch.
- 1 शुभग *Subhaga*, Amiable ; amiable personality, even though not beautiful.
- 1 दुर्भग *Durbhaga*, Unprepossessing ; unprepossessing, even though beautiful.
- 1 सुस्वर *Susvara*, Sweet-voiced ; musical.

- 1 हुःस्वर *Duhsvara*, Harsh-voiced.
 1 शुभ *Śubha*, Beautiful (body).
 1 अशुभ *Aśubha*, Ugly (body).
 1 सूक्ष्म *Sūkṣma*, Fine (body)—uncuttable and all-pervasive.
 1 बादर *Bâdara*, Gross (body).
 1 पर्याप्ति *Paryāpti*, Developable; capacity of developing the body fully.
 1 अपर्याप्ति *Aparyāpti*, Undevelopable; Incapacity of developing the body fully.
 1 स्थिर *Sthira*, Steady (circulation of blood, bile) etc.
 1 अस्थिर *Asthira*, Unsteady.
 1 आदेय *Ādeya*, Impressive; appearance such as may affect others.
 1 अनादेय *Anādeya*, Non-impressive; dull appearance.
 1 यशः कीर्ति *Yasah kīrti*, Fame; bringing good fame.
 1 अयशः कीर्ति *Ayasah kīrti*, Notoriety; bringing bad name, even if one does good actions.
 1 तीर्थंकर *Tīrthakara*, A *Tīrthamkara's* career with all its grandeur when he preaches and completes his ministry.

VII. 2 गोत्र *Gotra*, Family-determining.

1. उच्च *Uchcha*, High.
2. नीच *Nîcha*, Low.

VIII. 5 अंतराय *Antarāya*, Obstructive of

1. दान *Dâna*, Charity.
2. लाभ *Lâbha*, Gain.
3. भोग *Bhoga*, Enjoyment, enjoyment of consumable things.

4. उपभोग *Upabhoga*, Re-enjoyment, enjoyment of non-consumable things.

5. वीर्य *Vīrya*, Power ; exercise of one's capacities.

The 8 Karmas have respectively 5, 9, 2, 28, 4, 93, 2 & 5 sub-classes, i. e., 148 sub-classes in all.

APPENDIX B.

Brief statement of 21 kinds of numbers.

<i>I. Saṃkhyāta.</i> (=S.)	$\begin{array}{l} A=2 \\ B=3, 4, \text{ &c. upto } C-1 \\ C=(D-1) \dots \end{array}$	$\begin{array}{l} A=2 \\ B=3, 4, \dots \text{ to } D-2 \\ C=D-1 \dots \end{array}$	$\begin{array}{l} \text{Number of c.g. Instants in an } \\ \text{Āvaraṇ or wink.} \end{array}$
Jaghanya S.	...	D=(See p. 144)	...
Madhyama Parīta A.	...	E=D+1,..., to F-1...	$D=\frac{F-D}{2}$
Utkṛṣṭa S.	...	F=G-1 ...	$D=\frac{G-F}{2}$
Utkṛṣṭa Parīta A.	...	G=D ...	$D=\frac{G-G}{2}$
Jaghanya Yukta A.	...	H=D+1,...,to I-1 ...	$H=\frac{I-H}{2}$
Madhyama Yukta A.	...	I=J-1 ...	$I=\frac{J-I}{2}$
Utkṛṣṭa Yukta A.	...	J=G ...	$J=\frac{G-J}{2}$
Jaghanya Asaṃkhyāta A.	$\frac{2}{2}$	K=G+1,...,to L-1 ...	$K=\frac{L-K}{2}$
Madhyama Asaṃkhyāta A.	$\frac{2}{2}$	L=M-1 ...	$L=\frac{M-L}{2}$
Utkṛṣṭa Asaṃkhyāta A.	\dots	\dots	\dots

<i>III. Ananta. (=A.)</i>	M = ...	M = ...	M = ...
Jaghanya Paritā A.	N=M+1.....to O-1 ...	N=M+1.....to M-2...	
Madhyama Paritā A. ...	O=P-1 ...	O=M-1 ...	
Utkṛṣṭā Paritā A. ...	P=M ...	P=M ...	
Jaghanya Yukta A. ...	Q=P+1.....to R-1 ...	Q=M+1.....to M-2...	E.g. No. of souls incapable of liberation.
Madhyama Yukta A. ...	R=S-1 ...	R=M-1 ...	
Utkṛṣṭā Yukta A. ...	S=P ...	S=M ...	
Jaghanya Ananta A. ...	T=S+1.....to U-1 ...	T=M+1...to U-1 ...	Number of Siddhas.
Madhyama Ananta A....	U=Perfect knowledge	U=Perfect knowledge	Avibhāga pratichchhedā of Kovalanjīana.
Utkṛṣṭā Ananta A. ...			

All Minimums are : A, D, G, J, M, P, S
 $= 2, DD, D^2D, M, M^2, M^32.$ So really there are only 2 unknowns, i.e., D and M.

Jaghanya=Minimum. Paritā=Preliminary. Saṃkhyāta=Numerable.
 Madhyama=Medium. Yukta=Advanced. Asaṃkhyāta=Innumerable.
 Utkṛṣṭā=Maximum. Ananta=Infinite. Ananta=Infinite.

Table of Names of Numeration.

Māna

Uttamā

Vidhī

Lankika

Ālankika

Gāṇitamāna

Pratīmāna

Dravya

or

Gāyanāmāna

Tatpratīmāna

Tatpramāna

Upamānā

Samkhyamāna

Jaghangya

Madhyayama

B

C

3, 4 &c. to (C-1)

Utkriṣṭa (D-I)

Parīta

Yuktā

Asamkhyātā

Asamkhyātā

Parīta Yuktā Asamkhyātā

Ananta

G

H

I

J

K

L

M

N

O

P

Q

R

S

T

U

Each of these 16 is

Note :— Jagbhanya & Utkipata overwhoro represent only one number.

In the above Table,
A=2

$J=2^2$

B=3, 4 &c, to C-1

C=(D-1)

D=As given below

E=D+1, D+2, &c, to F-1

F=(G-1)

G=(As given below) D

H=G+1, G+2 &c, to I-1

I=J-1

R=S-1

$S=P^2$

T=S+1, S+2, &c. (U-1)

U=Number of units of perfect knowledge.

K=J+1, J+2 &c, to L-1
L=(M-1)
M=As given below.
N=M+1, M+2 &c, to O-1
O=(P-1)
P=M (This is the number of souls incapable
of Liberation.)

Q=P+1, P+2 &c, to R-1

To find $D =$ Jaghanya Paritā asāmkhyata.

Let there be four pits each of 1 lâc Yojanas in diameter and 1000 Yojanas deep and called : Anavasthâ ... (α_1)
 Salâkâ ... (β_1)
 Pratiśalâkâ ... (γ_1)
 Mahâśalâkâ ... (δ)

For this filling of α_1 , drop one seed in β_1 .

Then take up the seeds from a_1 , and drop one seed on each of the continents and Oceans beginning with Jambūdvīpa. Where the last seed is dropped, it would be an ocean (disregard the $\frac{4}{11}$ seed, which will not be in the Cone). Now dig a pit of the diameter of this Ocean, of the same depth, i.e., 1000 Yojanas. Call it a_2 ; and fill it in with rape seeds like a topping Cone, as a_1 was filled in. Then drop another rape seed in g , for the filling of a_2 .

Then take up the seeds from α_2 and drop one each on the Continents and Oceans beginning with the Continent next to the Ocean where the last seed from α_1 was dropped. Wherever in a Continent or Ocean the last seed of α_2 is dropped, take the diameter of that as the diameter of the next pit α_3 , which is also 1000 Yojanas deep. Fill it up conically like α_1 & α_2 . For the filling of α_3 , drop a third rape seed into β_1 .

Repeat till β_1 is filled in the usual top Conical form. The number of seeds in β_1 and of the pits from a_1 to a_z is = Z.

For the filling of β_1 , drop a seed in γ_1 . Repeat the same process of dropping one seed on each Continent and Ocean, beginning from the one next to where the last seed from the α_2 pit

was dropped. The next pit, β_2 will be 1000 Yojanas deep and with a diameter of the Continent or Ocean where the last seed from the α_2 pit was dropped. Go on till there are Z pits of the β class with ever-increasing diameter. When the last β pit i.e., β_Z is exhausted, drop the last seed in γ_1 .

Now γ_1 is also conically filled. Then drop the first seed in δ .

Repeat till δ is also filled. Then the number of α , β , and γ , pits will be $3Z$. The number of seeds in the last of these $3Z$ pits is the number D or *Jaghanya Paritā asamkhyāta*.

To find G=Jaghanya Yukta Asamkhyāta.

Take D and *Virlana* it, or spread it into its units ; i.e., write down as many ones as there are units in D. On the top of each one, place a D (called *Deya*). Multiply all together. The product

D is D. This is equal to G. This is the number of instants (*samaya*) in an *Āvulī* or wink.

To find M=Jaghanya Paritā Ananta.

Take J. Treat it to the third degree of *Śalākā-Virluna-Deya* as below.

There are always three dispositions of the number treated. The first is called *Śalākā*. The number is kept in this and is reduced by one at each completion of processes in the next two dispositions. The second disposition is called *Virlana*. In this one is placed in as many places as there are units in the number. The third disposition is *Deya*. It is the number which is given to be placed on the top of every unit in the *Virlana*. The first *Deya* is always the number itself.

Let us treat 3 by this method. We place 3 as *Śalākā*. We place 3 ones under *Virlana* ; and the *Deya* is 3.

In the *Virlana* on the top of each 1 we place 3. We multiply all these threes and get $3 \times 3 \times 3 = 27$. This is the next *Deya*. Now we reduce the *Śalākā* by one.

So at the second step we have 2 as *Śalākā*; 27 ones as *Virlana* ; and 27 as *Deya*. The next *Deya* would be 27. Now we reduce

the *S'äläkä* by another one. So at the third step we have 1 as $\binom{27}{27}$ $\binom{27}{27}$ $\binom{27}{27}$ *S'äläkä*; 27 ones as *Virlana*, and 27 as *Deya*. The next *Deya* or the result of

$$\left(\begin{array}{c} 27 \\ 27 \end{array}\right)$$

Virlana is $\left(\begin{array}{c} 27 \\ 27 \end{array}\right)$. Now we can reduce the *S'äläkä* by one more.

$$\left(\begin{array}{c} 27 \\ 27 \end{array}\right)$$

The process is complete. The result is $\left(\begin{array}{c} 27 \\ 27 \end{array}\right)$.

[4]

Let us express it symbolically thus : 27, which means that 27 is to be written four times, once as a base, then as a power of that base, then as a power of that power and so on.

[4]

If we take the last result, i.e., 27, and treat it by the *Śaläkä* method as we treated the three above, it would be a two-fold treatment. The result of this second treatment also being treated in the *Śaläkä* way will give us the third degree *Śaläkä* treatment of 3. This is technically called *Śaläkä-Traya-Nishkapanā*. The result of treating J like this is a kind of K. To this result add the following six :

1. The innumerable spatial units of the substance of Motion (Dharma Dravya),
2. The innumerable spatial units of the substance of Rest (Adharma Dravya).
3. The innumerable spatial units of one Soul (ek Jiva Dravya.)
4. The innumerable spatial units of the Universe—Space (Lokakasa).
5. Innumerable \times innumerable spatial units, i.e., the number of non-host individual Souls (Apratiṣṭhita Pratyeka).
6. Innumerable \times innumerable spatial units, i.e., the number of host individual Souls (Sapṛatiṣṭhit aPratyeka).

Take the total of these 7 and treat it to *Śalākā-Traya-Niṣṭhāpana* as above. The result is again a kind of K. To this add the following four :—

1. Instants of the cycle of Avasarpini and Utsarpini (the instants of 20 crore × crore Sāgaras of years).
2. Innumerable × innumerable, i.e., the number of thought-activities of the soul which determine the duration of bondage of Karmas (Sthiti-bandha Adhyavasāya-Sthāna).
3. Innumerable × innumerable, i.e., the number of degrees of passion which determine the intensity or the mild or strong fruition, of bondage of Karmas (Anubhāga-bandha-Adhyavasāya Sthāna).
4. Innumerable × innumerable, i.e., the number of the units of soul's vibratory activities (Avibhāga pratichchhedā of Yoga).

Take the total of these five and treat it to *Śalākā-Traya-Niṣṭhāpana* as above. The result is equal to M.

To find U = *Utkṛiṣṭa Anantā Ananta*.

Take S. Treat it to *Śalākā-Traya-Niṣṭhāpana*. The result is a kind of T. To this add the following six :

1. Infinite part of all souls, i.e., the number of Liberated souls (Siddhas).
2. Infinite × above, i.e., number of common vegetable (*sādhāraṇa vanaspati*) nigoda souls (i.e. all the mundane souls except the earth, water, fire, air, and vegetable, and mobiles; i.e. *Sādhāraṇa* vegetable nigoda).
3. Infinite × above, i.e., number of all vegetable souls (Vanaspati).
4. Infinite × all souls, i.e., the number of atoms of matter (Pudgala).
5. Infinite × infinite matter-atoms, i.e., number of instants in Practical Time (Vyavahāra Kāla.)

6. Infinite \times infinite instants in Practical Time, i.e., the number of spatial units in the non-universe space (Alokâkâsa).

Take the total of these seven, and treat it to Śalâkâ-Traya-Nishchâpana. The result is a kind of T. To this add the Infinite \times the Infinite which is the number of units (Avibhâga Pratichchhedâ) of the Individuality attribute (Aguru laghu gunâ) in the substances of Motion and Rest (Dharma and Adharma Dravya).

Take the total of these two, and treat it to Śalâkâ-Traya-Nishchâpana. The result is a kind of T.

Subtract this from the number of units (Avibhâga Pratichchhedâ) of perfect knowledge (Kevala Jñâna); and then add it to the remainder.

Thus the number of units of Perfect Knowledge is U.

This last subtraction and addition of the same is to show that even this last kind of T, soul-straining though it is, is nothing compared with U, Omniscience which is the goal and glory of Jainism, being the highest and the most Ideal condition of the Purest possible soul.

—:o:—

Note that the expression "innumerable \times innumerable," and "infinite \times infinite" is employed above, because the innumerables and the infinites are not the same. By this time it will be clear that there are a huge number of these innumerables and infinites, in the Middle kinds, included in E, H, K and in N, Q & T.

APPENDIX C.

Brief Statement of Series of 14 kinds—(Dhārā).

1. Sarva. 1, 2, 3, 4, 5, 6,.....
2. Sama. 2, 4, 6, 8, 10, 12,.....
3. Viṣama. 1, 3, 5, 7, 9, 11,.....
4. Kṛiti. 1², 2², 3², 4², 5², 6²,
5. Akṛiti. (Sarva minus Kṛiti terms) 2, 3, 5, 6, 7, 8, 10, 11, 12,
13, 14, 15, 17,.....
6. Ghana. 1³, 2³, 3³, 4³, 5³, 6³,
7. Aghana (Sarva minus Ghana terms) 2, 3, 5, 6, 7, 9, 10, 11,
12, 13,.....
8. Kṛiti Mātrika 1, 2, 3, up to \sqrt{U} .
9. Akṛiti „ $\sqrt{U}+1$, $\sqrt{U}+2$, &c. up to U
10. Ghana „ 1, 2, 3 up to last cubable number (= $\sqrt[3]{U}$) before U.
11. Aghana Matrika $\sqrt[3]{U}+1$, $\sqrt[3]{U}+2$,....U.

12. Dvīrūpa Varga 2, 2, 2, 2 (Pañnatīhi), 2 (Vādāla), 2 (Ekatīhi) &c.
13. Ghanā Ghana $2, \binom{3}{2}, \binom{3}{2}^2, \binom{3}{2}^4, \binom{3}{2}^8, \binom{3}{2}^{16}, \binom{3}{2}^{32}, \binom{3}{2}^{64}$
&c. &c.
the last 3 terms are cubes respectively of
Pañnatīhi, Vādāla, and Ekatīhi.
14. Ghanā Ghanāghana 2 or 512, (512), (512), (512), (512), (512)
&c. &c.

Jaina Gem Dictionary.

Note:—There are innumerable concentric rings of alternate Continents and Oceans. The first is Jambūdvīpa with a diameter of 1 lac Yojanas. Each ring has its breadth equal to double of its predecessor's. The series of their diameters in lacs of yojanas is
 1, 5, 13, 29, 61, 125, 253, 509, 1021, 2045, 4093, 8189, 16381, 32765, 65533,.....

The differences are: 4 8 16 32 64 128 256. Each term is double of its immediate predecessor + 3.

$$t_n \text{ (diameter of the } n\text{th ring)} = 2^{n+1} - 3.$$

$$t_{15} = 2^{15+1} - 3 = 2^{16} - 3 = \text{Paññatthi} - 3 = 65536 \text{ diameter for the } 15\text{th ring, i.e., the } 8\text{th continent.}$$

There are 14 kinds of series.—(Dhārā).

Sarva (All).	Sama (Even).	Viśama (Odd).	Kriti (Square).	Ākṛiti (on-square).	Ghana (Cube).	Aghana (Non-cube).
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Kriti Mātrika (Squarable).	Ākṛiti Mātrika (Non-squarable).	Ghana Mātrika (Cubable).	Aghana Mātrika (Non-cubable).
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Dvīrūpa Varga. (2 Square Square Square)	Dvīrūpa Ghana. (2 Cube Square Square)	Dvīrūpa Ghanāghana. (2 Cube Cube Square Square).
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Sarva.—1, 2, 3, 4, 5,...to U. Arithmetic progression with 1 as common Difference, and 1 as first term

Sama.—2, 4, 6, 8, 10,...to U—Arithmetic progression with 2 as common difference and 2 as first term.

Viśama.—1, 3, 5, 7, 9,...to U. Arithmetic progression with 2 as common difference and one as first term.

The No. of terms is $\frac{U}{2}$ of U.

Kriti.—1, 4, 9, 16, 25,...to U. Series in which each term is the square of the terms in Sarva. The number of Kriti terms= \sqrt{U} .

Akṛiti—2, 3, 5, 6 (U-1). This is the Sarva series, omitting all the square numbers as 4, 9, 16, 25, from it. In brief it is Sarva minus Kṛiti series.

Ghana—1, 8, 27, 64, 125, 216,...to the last cubic number before U. The cube root of the last term is the number of terms in this series.

Aghana—Sarva minus Ghana. 2, 3, 4, 5, 6, 7, 8, 10, 11, 12, 13, 14, 15, 16,...26, 28,...63, 65...124, 126, &c &c. This is Sarva series minus cubic numbers.

Kṛiti Mātrika—1, 2, 3, &c. up to \sqrt{U} . Each term can be squared. Number of terms is \sqrt{U} .

Akṛiti Mātrika— $\sqrt{U}+1, \sqrt{U}-2$ &c. up to U. No term can be squared. Number of terms is $U-\sqrt{U}$.

Ghana Mātrika—1, 2, 3, &c. up to the cube-root of last cubic number before U. The Number of terms=the cube root of the last term (call it $\sqrt[3]{U}$).

Aghana Mātrika— $\sqrt[3]{U}+1, \sqrt[3]{U}+2, \dots, \sqrt[3]{U}$. Number of terms here is $U-\sqrt[3]{U}$.

$\begin{matrix} & & 2 \\ & 2 & 2 \\ 2 & 2 & 2 \end{matrix}$	2^2	2^2
$Dvīrūps\ Varga = 2; 2; 2; 2$	$(called\ Pāṇḍitī = 65536); (65535)$	2
$= 4 = 16 = 256$	$called\ Vādāla;$	
$(42 \frac{2}{3} \times 67296)$	$called\ Ekaṭṭhi = 18446744073709551616 ;$	
		$&c., &c.$

Where there is a Madhyama Sankhyāta term, of which the square is D then the Varga (Śalākā) of that term is the Varga Śalākā of D.

Ardha Chheda is the number of times that a given

Jaina Gem Dictionary.

number can be halved. As Ardha Chheda of 4 is 2, 8 is 3, 16 is 4, 32 is 5; 64 is 6 &c.

Dvīrūpa Ghana—Geometric Progression, each term is square of its predecessor and first term is 2.

$$(2) \quad (2^3)^2 \quad (2^3)^4 \quad (2^3)^8 \quad (2^3)^{16} \quad (2^3)^{32} \quad (2^3)^{64} \\ = 8, \quad = 64, \quad 4096,$$

$$= 2, \quad (2^2)^3, \quad (2^4)^3 \quad (2^8)^3 \quad (2^{16})^3 \quad (2^{32})^3; \quad \text{&c. &c.}$$

Note :—2¹⁶ is called Pañnatthi.

$$2^2 \quad \text{,,} \quad \text{Vādāla.}$$

$$2^4 \quad \text{,,} \quad \text{Ekaṭṭhī.}$$

Dvīrūpa Ghanāghana—Geometric Progression in which each term is square of its predecessor and the first term

$$\text{is } (2)^3 = 512.$$

$$2^3 \quad \left(\frac{3}{2} \right)^2 \quad \left(\frac{3}{2} \right)^4 \quad \text{&c. &c.}$$

APPENDIX D.

Measure of time and space.

Palya (Granary pit.)	Sâgara (Ocean.)	Suchyaṅgula (Linear finger.)	Pratarâṅgula (Square finger.)
Ghanâṅgula (Cubic finger.)	Jagat sreni (Basic line of the universe =7 rajjus.)	Loka-Pratara (Basic area of the universe =49 square rajjus.)	Loka-ghana (Volume of the universe =343 cubic rajjus.)

Vyavahâra-palya
Uddhâra-palya
Addhâ-palya.

'Palya.'

Vyavahâra P.—is used for numbering the hair-ends.

Uddhâra P.—	"	"	Continents and Oceans.
Addhâ P.—	"	"	duration of Karmas and ages &c. of cele- stial beings, &c.

∞^2 =(Infinite \times infinite material atoms=1 Avasannâsanna (Avasan-
na=limit terminal) (a).

8 a=1 Sannâsanna (s).

8 s=1 tritareṇu (t).

8 t=1 trasareṇu (tr)

8 tr=1 rathareṇu (r)

8 r=1 hair end of Uttama-bhoga-bhûmi (h.u.)

8 h.u.=1 hair end of Madhyama-bhoga-bhûmi (h.m.)

8 h.m.=1 ,, Jaghanya ,, (k.j.)

8 k.j.=1 ,, Karma ,, (h.k.)

Jaina Gem Dictionary.

8 h.k.=1 nit (n) Lîka

8 n=1 rape-seed (r. s.) sasson

8 r. s.=1 barley (b)

8 b=1 utseda (u) finger (f) utseda (lit.=height, thickness, fatness.) It is used in measuring the bodies of hellish, celestial, human and sub-human beings and the cities and temples &c. of the celestial beings.

500 u.f.=1 Pramâna finger (p.f.). It is used in measuring continents, oceans, rivers and lakes &c.

=1 Âtmâ angula, own finger (of). It is the own finger at any particular time of people in Bharata and Airâvata regions. Bows, utensils, ornaments, houses, gardens &c. are measured by this.

6 f=1 pada foot (p)

2 p=1 Span (sp)

2 sp=1 Cubit (c)

2 c=1 Viśa (V)

2 v=1 bow, dhanuṣa (dh)

2000 dh=1 Koṣa (K)

4 k=1 Yojana.

Dig a pit in depth and diameter=1 Pramâna yojana (=2000 utseda Koṣa)

Fill it packed with h.u.'s (i.e., hair-ends of a lamb of Uttama-bhogabhûmi) level with the earth's surface. To find the number of h.u.'s, square the diameter, multiply by 10, this gives the circumference; multiply by $\frac{1}{4}$ of diameter.

In Jaina Books $\pi = \frac{19}{6}$. Thus $\sqrt{10} = \sqrt{9} + \frac{1}{2\sqrt{9}} = 3\frac{1}{6} = \frac{19}{6}$.

The rule is :—To the nearest square-root add the remainder
 $\frac{1}{2 \times \text{square root}}$. E.g. $\sqrt{2} = \sqrt{1 + \frac{1}{2 \times 1}} = 1 + \frac{1}{2} = 1.5$.

$$\sqrt{10} = \sqrt{9} + \frac{1}{2\sqrt{9}} = 3 + \frac{1}{6} = \frac{19}{6}.$$

the volume of the pit is (where r=radius and h=depth), $\pi \cdot r^2 \cdot h = \sqrt{10} \times (\frac{1}{2})^2 \times 1 = \frac{19}{6} \times \frac{1}{4}$ Cube yojanas = $\frac{19}{24}$ cubic yojanas.

The h.u.'s in it are $\frac{19}{24} \times (4 \times 2000 \times 2 \times 2 \times 2 \times 2 \times 6 \times 500 \times 8)$

To reduce these years into instants (Samaya), we have

1 year = 2 ayana (six months).

1 ayana=3 ritu (season).

1 ritu = 2 mûsa (months).

1 māsa=30 ahorâtra (days and nights).

1 alhorâtra=30 muhûrta.

1 muhūrta = sāṅkhyaṭa āvalī.

1 ावलि=Jagbhanya yuktā Asankhyātā Samaya (G=D) Instants
Uddhāra palya. Take the instants of asankhyātā crore.

multiply them by the 45 figured *Vyavahāra Palya*. The prod-
number of Samayas (instants)
Palya.

These multiplied

give the number of C

of the Middle Wor

Addha Palya. Take the instants of c

by the insta-

product is

Addhā P

Jaina Gem Dictionary.

Sāgara. 10 crore \times crore Palyas of any kind make
ma of the corresponding kind.

Sūchyāngula (linear singer). Addha Palya being raise
power of its number of halving
chchhedas) is one Sūchyāngula. It
number of spatial units in that pa
space which is one Pramānāngula
and one spatial unit (pradeśa) in bre
and height.

Pratarāngula (square singer) is the square suchyāngula.

Ghanāngula (cubic singer) is the cube of sūchyāngula.

Jagat śreni. Divide the number of halvings of one
Palya by innumerable Ghanāngula
to the power of the quotient is
śreni, = 7 Rajjus.

Jagat Pratara is the square of Jagat-śreni = 49 square rajj

Loka Ghana , , cube , , = 343 cube ,



Sarvaghâti sparddhaka (सर्वघाति स्पर्धक) — Karmic matter which obscures wholly.

Sarvajñā (सर्वज्ञा) — The all-knowing.

Sarvajñânadarśī (सर्वज्ञानदर्शी) — All-knowing, all conative.

Sarvârtha siddhi (सर्वार्थसिद्धि) — The last Anuttara — a region above the Heavens.

Saryâvadhi (सर्वावधि) — Full visual knowledge.

Sâsâdana gunasthâna (सासादन गुणस्थान) — The 2nd spiritual stage, i.e., downfall.

Sâsana (शासन) — Scriptures.

Sâsvata (शाश्वत) — Permanent.

Sat (सत्) — Existence ; is-ness ; Real ; True.

Satâra (सतार) — The name of the 11th Heaven.

Sâtiśaya-apramatta virata (सातिशय अप्रमत्त विरत) — The stage of perfect vows, where the soul does not slip down to the 6th stage, but is on the point of ascending to the 8th spiritual stage.

Satkâpakramayukta (षटकापक्रमयुक्त) — With movements in Six directions in going from one condition of existence to another.

Sattâ (सत्ता) — Is-ness ; Existence. Existence of karmic matter as binding the soul.

Satya (सत्य) — Soul ; Being.

Satya pravâda pûrva (सत्य प्रवाद पूर्व) — The 6th Pûrva in the 12th Aṅga of the Scriptures.

Saucha (शौच) — Contentment.

Saudharma (सौधर्म) — The name of the 1st Heaven.

Savikalpa (सविकल्प) — The attention which accompanies the eight kinds of knowledge.

Savipâka nirjarâ (सविपाक निर्जरा) — Shedding of the Karmas on proper maturity.

Savisvarûpa (सविश्वरूप) — With different natures.

Sayoga kevalî (सयोगकेवली) — The 13th spiritual stage, vibrating perfect soul.

Sena (सेन) — One of the four orders of Digambara Jaina ascetics.

Siksâ vrata (शिक्षा व्रत) — Disciplinary vows.

Sîla (शील) — 7 Supplementary vows; chastity.

Sîla (शील) — One of 7 supplementary vows, chastity.

Siddha (सिद्ध) — Liberated soul; God.

Siddhânta (सिद्धान्त) — (1) The Jaina Canon. (2) A *badârtha* or category of the Nyâya school of philosophy.

Siddha sâdhana (akinchitkara) hetvâbhâsa.

[सिद्ध साधन (अकिञ्चित्कर) हेत्वाभास] — A fallacy in which the conclusion drawn is merely the meaning itself of the premiss. As, fire is hot. It is self-evident and needs no proof. It is redundant.

Siddhi (सिद्धि) — Determination.

Sinha (सिंह)—One of the four orders of Digambara Jaina ascetics.

Sindhu (सिंधु)—A river in Bharata.

Sitâ (सीता)—A river in Videha.

Sitodâ (सीतोदा)—A river in Videha.

Skandha (स्कंध)—(1) Molecule. (2)=*Khandha*=one of the five aggregates or groups of Buddhism.

Skandhadesa (स्कंधदेश)—Half-molecule. Supposing a molecule has 16 atoms. Then 16 atoms, are the maximum molecule : 9 the minimum. 8 is the maximum half-molecule, 5 the minimum. 4 is the maximum quarter-molecule; 2 the minimum.

Skandhapradesa (स्कंधप्रदेश)—Quarter molecule, see *Skandhadesa*.

Smriti (स्मृति)—Remembrance.

Smriti samanvâhâra (स्मृति समन्वाहार)—Repeatedly thinking of.

Smritiyantarâdhâna (स्मृत्यन्तराधान)—Forgetting the limits.

Smrityanupasthâna (स्मृत्यनुपस्थान)—Forgetting the due formalities.

Snâtaka (स्नातक)—The Kevalin, in the 13th and 14th stages of spirituality.

Snigdha (स्निग्ध)—Smooth.

Spardhaka (स्पर्धक)—A group of *varganâ* (q. v.)

- Sparśana indriya** (स्पर्शन इन्द्रिय) — Organ of touch.
- Śraddhâna** (श्रद्धान) — Belief; conviction.
- Śramaṇa** (श्रमण) — Kevalin or the omniscient; saint.
- Śrâvaka** (श्रावक) — Layman with partial vows of the 5th stage of spirituality.
- Śrâvikâ** (श्राविका) — Laywoman with partial vows.
- Śrenî** (श्रेणी) — A straight line of spatial units from end to end. *Śrenî* is the ladder of spiritual advancement by going up which the 21 sub-classes of right-conduct-deluding Karmas begin either to subside or to be destroyed. That in which subsidence takes place, is called उपरम श्रेणी (*uparama śrenî*), the subsidential ladder. That in which destruction takes place is called उपरक श्रेणी (*kṣayakha śrenî*) the destructive ladder.
- Srotra** (ओत्र) — Ears.
- Śrutajñâna** (श्रुतज्ञान) — Scriptural knowledge. It is based on *matijñâna*, and is of things other than those to which *matijñâna* relates.
- Śrutakevalî** (श्रुतकेवली) — Saints who know all the Scriptures thoroughly.
- Stanita kumâra** (स्तनितकुमार) — The 7th class of residential order of celestial beings.
- Steya** (स्तेय) — Theft; taking what is not given.
- Sthalagatâ chûlikâ** (स्थलगता चूलिका) — The 2nd Chûlikâ in the 12th Āṅga of the Scriptures.
- Sthânâṅga** (स्थानांग) — The 3rd Āṅga of the Scriptures.

Sthâpanâ nikṣepa (स्थापनानिक्षेप) — Representative aspect : representation of one thing by another.

Sthâvara (स्थावर) — Immobile souls.

Sthavira kalpi (स्थविरकल्पी) — A member of an Order of Monks.

Sthitibandha (स्थितिबन्ध) — Duration of the attachment of karmic matter to the Soul.

Sthûla (स्थूल) — Liquid ; matter which on being parted falls back into union by itself.

Sthûla sūkṣma (स्थूल सूक्ष्म) — *Vâdara sūkṣma* (*q.v.*)

Strî veda (स्त्रीवेद) — Feminine inclination.

Styânagriddhi (स्त्यानगृद्धि) — Somnambulism.

Subha taijasa (शुभ तैजस) — Beneficent electric body, emanating from a compassionate saint.

Suddha samprayoga (शुद्ध संप्रयोग) — Attachment or devotion to the pure souls, *i.e.*, Arhats and Siddhas.

Sukha (सुख) — Enjoyment, happiness.

Sukhamâ (सुखमा) — The second age of the *avasarpiṇi*, the present æon = 3 crore into crore Sâgaras.

Sukhamâ dukhamâ (सुखमा दुःखमा) — The third age of *avasarpiṇi*, the present æon = 2 crore into crore Sâgaras.

Sukhamâ sukhamâ (सुखमा सुखमा) — The first age of the *avasarpiṇi*, the present æon = 4 crore into crore Sâgaras.

Sukhânbandha (सुखानुबन्ध) — Remembrance of past enjoyments.

Śukla dhyâna (शुक्ल ध्यान) — Pure concentration of the soul on itself.

Śukra (शुक्र) — The planet Venus. The name of the 3rd Heaven.

Sûkṣma (सूक्ष्म) — Fine, as karmic molecules.

Sûkṣma jîva (सूक्ष्म जीव) — Fine-bodied souls (which are not destroyed by any one).

Sûkṣma kriyâpratipâti (सूक्ष्मक्रिया प्रतिपाति) — The 3rd Pure concentration, in which the deeply absorbed soul has fine vibrations.

Sûkṣma sâmparâya (सूक्ष्म सांपराय) — Slightest Delusion. Tenth spiritual stage, where all the passions are suppressed or destroyed except the slightest greed; right conduct all but free from passion.

Sûkṣma sthûla (सूक्ष्म स्थूल) — See Sûkṣma vâdara.

Sûkṣma sûkṣma (सूक्ष्म सूक्ष्म) — Fine-fine; very fine. Finer than karmic molecules till we reach the molecule of 2 atoms.

Sûkṣmatva (सूक्ष्मत्व) — Fineness, one of the 8 qualities of a Siddha, due to the absence of body-determining Karma.

Sûkṣma vâdara (सूक्ष्म वादर) — Fine-gross. Invisible to the eye, but apprehended by the other 4 senses; as air, sound, smell.

Suparna kumâra (सुपर्णकुमार)—The 4th class of residential order of celestial beings.

Sûrya (सूर्य)—Sun, the 1st class of the stellar order of celestial beings.

Sûrya prajñapti (सूर्य प्रज्ञति)—The 2nd Parikarmâ in the 12th Aṅga of the Scriptures.

Susîra (सुषिर)—Sounds from flute, etc.

Sûtra (सूत्र)—A division of the 12th Aṅga of the Scriptures. Sentence or *Vâkya*, *Yoga*, *Lakṣaṇa*=sentence.

Sûtrakritâṅga (सूत्रकृतांग)—The 2nd Aṅga of the Scriptures.

Svabhâva (स्वभाव)—Argument in which the middle term gives the property of the major term.

Svabhâva-artha-paryâya (स्वभाव अर्थ पर्याय)—Self-non-spatial modification. Modification in any attribute of a substance, except spatiality, such as is caused by the substance itself; as, in the pure knowing attribute of the soul.

Svabhâva mârdava (स्वभाव मार्दव)—Naturally humble disposition.

Svabhâvaniyatâ (स्वभावनियत)—Steadfast in its own nature.

Svabhâva-vyañjana-paryâya (स्वभाव व्यंजन पर्याय)—Self-modification of spatiality as, in the liberated condition of the soul.

Svâdhyâya (स्वाध्याय)—Study of the Scriptures.

Svaka charitra bhrasta (स्वकं चरित्रं भ्रष्टं)—

Having fallen from self-conduct (*i.e.*, from the path which leads to self-realization).

Svakam samayam (स्वकं समयं)—Self-absorption.

Svâmitva (स्वामित्वं)—Possession; Inherence.

Svara (स्वरं)—Sound. The gamut consists of seven tones,

Śadja, Riśabha, Gândhâra, Madhyama, Panchama, Dhaivata, Niśâdha, which are represented in English by the Tones. Do. Re. Me. Fa. Sol. La. Si.

Svârthânumâna (स्वार्थानुमानं)—The inference itself.

Svarûpâcharana châritra (स्वरूपाचरणं चारित्रं)—

The conduct in self-absorption and never separable from it. This is produced by the subsidence or destruction of the four error-feeding passions.

Svarûpâ siddha (स्वरूपा सिद्धं)—Unproveable on the face of it.

Svarûpa viparyâsa (स्वरूप विपर्यासं)—Mistake in the nature or character of a thing.

Svâsochchhvâsa-kâla (श्वासोच्छ्वासकालं)—*Svâsoch-*
chhvâsa is the time taken by the pulse of a healthy man to beat once. There are 3773 pulse-beats in one *muhûrta* or 48 minutes. Thus in one minute the pulse-beats of a healthy man are $78 \frac{29}{48}$. According to modern science, the frequency of pulse-beats of a normal healthy person is from 70 to 75 per minute—an almost exact anticipation of modern physiological research by ancient Jaina writers.

In गोमात्सार जीवकांड—*Gommaṭasāra Jīva Kāṇḍa gāthās*, 573-574, the frequency is calculated as follows :—

7 उच्चवास (*uchchihvâsa* or pulse-beats = 1 स्तोक *stoka*.)

7 *Stokas* = 1 (लव) (*lava*.)

$38\frac{1}{2}$ *lavas* = 1 (नाली) (*nâli*.)

2 *nâlis* = 1 (मुहूर्त) (*muhûrta*.)

Thus the number of pulse-beats in one *muhûrta* = $2 \times 38\frac{1}{2} \times 7 \times 7 = 77 \times 7 \times 7 = 539 \times 7 = 3773$. In one *muhûrta*, there are 48 minutes, therefore the frequency of pulse-beats per minute, according to Jainism, is $\frac{3773}{48} = 78\frac{29}{48}$.

In पदपाहुड (*Sat pâluḍa*), the chapter on भावपात्र, (*bhâvapâत्र* *pâluḍa*), *gâthâs*, 28-29 an *antar muhûrta* is calculated as follows :—*Labdhya paryâpta* (q.v.) Souls die 18 times in one pulse-beat. In one *antar muhûrta* they die 66336 times ; ∴ 1 *antar muhûrta* = $\frac{66336}{18}$ pulse-beats. As there are $\frac{3773}{48}$ pulse-beats in one minute, therefore the number of minutes in one *antarmuhûrta* is 66336.

$$\frac{18}{3773} = \frac{66336 \times 48}{18 \times 3773} = 46 \text{ minutes } 53 \frac{311}{3773} \text{ seconds. But } 48$$

this *antarmuhûrta* is *madhyama* or middle.

The *utkriṣṭa* or maximum *antarmuhûrta* is 48 minutes minus one *samaya* (q.v.) = 48 minutes practically.

The *jaghanya* or minimum *antar muhûrta* is 1 *samaya* + 1 *âvali* (q.v.) [see *Gommaṭasāra Jīva Kāṇḍa gāthâs*, 574 (1) p. 120 of Edition 1911, Bombay].

Svasthâna-apramatta-virata (स्वस्थान अप्रमत्त विरत) — It is the stage of perfect vows, from which the soul repeatedly falls down to the 6th, re-ascends to the 7th and falls down again to the 6th and so on for thousands of times.

Svâti samsthâna (स्वाति संस्थान) — A small head with a big body.

Svavachanabâdhita (स्ववचनबाधित) — Self-contradictory premiss.

My mother is barren.

Svayambhû (स्वयंभू) — The soul identical with its own reality and nature.

Svayambhû ramaṇa (स्वयंभूरमण) — The name of the last continent and ocean.

Syâdasti (स्यादस्ति) — From the point of view of its own subject-matter, place, time, and nature, the substance is, i.e., it exists as itself.

Syâdvâda (स्याद्वाद) — The system of Jaina Logic, by which things can be explained from seven different points of view.

Syât asti avaktavya (स्यात् अस्ति अवक्तव्य) — From the standpoint of its own quaternary and at the same time from the joint quaternary of itself and the non-self, a substance is and is also unpredicable.

Syât astinâsti (स्यात् अस्तिनास्ति) — From the stand-point of the quaternary relating to itself and the non-self.

a substance is and is not, if we make the statement successively.

Syât astinâsti avaktavya (स्यात् अस्ति नास्ति अवक्तव्य) — From the point of view of its own quaternary and the non-substance quaternary, and at the same time from the joint quaternary of itself and non-substance, the substance is and is not and is unpredictable.

Syât avaktavya (स्यात् अवक्तव्य) — The substance is unpredicable, if we wish to make at once statements about it from the point of view of itself and of the non-self.

Syâtnâsti (स्यात् नास्ति) — From the standpoint of non-substance quaternary, a substance is not, i.e., it is not non-substance.

Syât nâsti avaktavya (स्यात् नास्ति अवक्तव्य) — From the standpoint of the non-self quaternary and at the same time from the joint quaternary of itself and the non-self, substance is not and is also unpredictable.

T

Tadâkâra Sthâpanâ (तदाकार स्थापना) — Representation by a similar figure.

Taijasa varganâ (तैजस वर्गणा) — The material molecules which form the electric body.

Tamah prabhâ (तमः प्रभा) — The sixth stratum of the earth, in hue like darkness.

Tanmâtrâs (तन्मात्राः)—Five of the 25 categories of the Sâṅkhyâ School. They are evolved from *Ahamkâra*.

Tanuvâta (तनुवात)—The thin-air atmosphere.

Tapa (तप)—Austerities.

Tapanîya (तपनीय)—Red-hot gold.

Tapariddhi (तपऋद्धि)—Power of austerities.

Târaka (तारक)—Star; the 5th class of the stellar order of the celestial beings.

Tarka (तर्क)—*Chintâ* (*q.v.*) ; sometimes = to *Îhâ* (*q.v.*)

Tattva (तत्त्व)—Topic or Principle of Jainism.

Tatvajñâ (तत्त्वज्ञ)—A knower of the principles of Jainism.

Tatvârtha (तत्त्वार्थ)—(Tattva, that-ness, a thing as it is; thing in itself; *arthâ* that which is ascertained things ascertained as they are.)

Tiginchha (तिगिंच्छ)—A Lake on mountain Nisâdha.

Tikta (तिक्त)—Pungent.

Tîrthankaratva (तीर्थंकरत्व)—Tîrthankara Body-making Karmas.

Tîrthankara is a Proclaimer of Liberation and the guide on the path to it.

Tiryagyonija (तिर्यग्योनिज)—Of Sub-human birth.

Tiryâñcha (तिर्यञ्च)—Sub-human beings.

Trasa (त्रस)—Many-sensed; mobile; capable of spontaneous movements.

Trasa nâdî (त्रस नाडी) — Mobile channel. That part of the universe outside of which living beings with only one sense are found.

Trasareṇu (त्रसरेणु) —

(1) **Trasareṇu** = 8 urdhvareṇu, or Truti-reṇu.

1 Urdhvareṇu or Truti-reṇu = 8 sanjñâsanjñâ.

1 Sanjñâsanjñâ = 8 utasanjñâsanjñâ.

1 Utasanjñâsanjñâ = Infinite vavhârika atoms.

(2) It is the smallest visible particle in the sun-beam and this is called the tertiary atom. It is a technical term used for the explanation of the atomic theory of the Vaisesika school.

Triloka vindusâra (त्रिलोक विन्दुसार) — The 14th Pûrva of the 12th Aṅga of the Scriptures.

Tuṣita (तुषित) — The 6th class of Laukântika heavenly beings.

Tyâga (त्याग) — Renunciation.

U

Uchcha gotra (उच्च गोत्र) — High family determining Karma.

Uchchhâdana (उच्छादन) — Concealing.

Uchchhvâsa (उच्छ्वास) — Respiration.

Udadhikumara (उदधिकुमार) — The 8th class of residential order of celestial beings.

Udâharana (उदाहरण) — The proposition in which an induction is expressed; as where there is no fire, there is no smoke, as in a tank.

Udaya (उदय) — Operation of Karmas at maturity.

Udayâbhâvîkṣaya (उदयाभावीक्षय) — Destruction of Karmas without producing any effect on the soul by operation.

Udbhâvana (उद्भावन) — Proclaiming.

Uddhâra palya (उद्धारपल्य) — = Innumerable *vya-vahâra palyas*.

Uddista Tyâga (उद्दिष्ट त्याग) — a layman in the 11th stage *Pratimâ*. It has two divisions *Kṣullaka* having a sheet and loin-cloth only and *ailaka* having a loin-cloth only, next to a naked monk.

Uddista tyâga pratimâ (उद्दिष्टत्यागप्रतिमा) — A layman refusing food specially prepared for him, this is in the 11th *Pratimâ*.

Udyota (उद्योत) — Light.

Ûhâ (ऊहा) — *Îhâ* (q. v.)

Ukta (उक्त) — Perception of a thing which has been described before.

Unodar (ऊनोदर) — eating slightly less than one's fill.

Upabhoga Antarâya (उपभोग अन्तराय) — Preventing enjoyment of non-consumable things.

Upabhoga Ksâyika (उपभोग क्षायिक) — Infinite attainment or enjoyment of non-consumable objects due to purification caused by destruction of Karmas.

Upabhoga Paribhoganarthakya (उपभोग परिभोगानर्थक्य) — keeping too many consumable and non-consumable objects.

Upabhoga Paribhoga Parimâna उपभोग परिभोग परिमाण — Limiting one's enjoyment of consumable and non-consumable things.

Urdhva (उर्ध्व) — Higher.

Upachâra Vinaya (उपचार विनय) — Observing proper forms of respect.

Upacharitavyavahâra (उपचरित व्यवहार) — Figurative, non-substantive practical standpoint. To mistake as one, things which are really and obviously quite separate. As to look upon one's worldly possessions as one's own self.

Upâdânakâraṇa (उपादान कारण) — *Samartha kâraṇa* (q. v.)

Upâdhi (उपाधि) — Attachment to worldly objects.

Upâdhyâya (उपाध्याय) — Preceptor (of an order of Saints).

Upagraha (उपग्रह) — Support.

Upaghâta (उपघात) — 1. Refuting the truth, knowing it to be such. 2. Possession of (a limb which causes

one's own death) ; a suicidal limb, e.g., the horns of a stag, which get entangled and make the stag an easy victim of death.

Upagrahana (उपग्रहण)—defects of ineffective believers.

Upakarana (उपकरण)—*Organ protecting environment.*

Upalabdhi (उपलब्धि)—(1) Establishing an affirmative or negative proposition by a positive middle. (2) Knowing.

Upamâna (उपमान)—Comparison. It is a Pramâna accepted by the Nyâya and the Mîmânsaka schools of philosophy.

Upanaya (उपनय)—Similarity in the observation which is the basis of an induction with the observation which is the basis of the deductive conclusion. E.g., in the syllogism,

There is fire on the mountain ;
because there is smoke there ;
where there is smoke, there is fire as in the kitchen ;
So there is smoke on the mountain ;
∴ there is fire on the mountain.

Here the fourth proposition : 'so there is smoke on the mountain' is called उपनय *Upanaya*. The first is प्रतिष्ठा *pratijñâ* ; the second is साधन *Sâdhana* ; the third is उदाहरण *Udâharana* ; and the fifth is निगमन *nigamana*. Note that the wording of *pratijñâ* and *nigamana* is the same ; *pratijñâ* is the postulating of the proposition to be proved, whereas *nigamana* is the statement that

the *pratijñā* has been proved. Similarly, the wording of *Sâdhana* and *upanaya* is the same. *Sâdhana* is just indicating the basis of the conclusion; *upanaya* is the employment of this basis in the actual argument itself.

Roughly one can say that the first two propositions are preliminary or introductory. They are both repeated in the conclusion and one of the premisses respectively. The real argument lies in the last 3 propositions, which in their arrangement and logical cogency represent the major and minor premisses and the conclusion of Aristotelean or European Logic.

From another point of view, the first two propositions may be said to contain the whole argument. The *pratijñā* is the conclusion; and the *Sâdhana*, the basis of it. The major premiss which contains the middle term and the subject of the conclusion is suppressed, and supposed to be known and admitted, e.g., we want to prove that there is fire on the mountain: We do so by observing smoke on it. Our syllogism is. There is fire on the mountain, because there is smoke on it. The connection between fire and smoke is unexpressed; it is supposed to be known and admitted universally. From this point of view, the third proposition उदाहरण् *Udâharana* is more of an induction than deduction. In this the induction that where there is smoke, there is fire, is expressed; how this is arrived at is indicated by the *drîṣṭânta* half of it, as in the kitchen &c. This mention of kitchen is symbolical of all places where fire and smoke are both observed to exist as cause and effect.

This induction is sometimes further fortified and safeguarded by making a negative observation; i.e., by observing that where there is no fire, there is no smoke, as in a tank, or rather by observing that where fire is impossible, there smoke is never found.

The first two propositions are said to be sufficient for the intelligent and the knowing. But for greater explanation and exposition, the argument is spun over the 5 propositions of Jaina and Nyâya Logic.

[See Manikya Nandi's *Parîksâ Mukha*, Chapter III, Sutrâs 32 & 41.]

Upapâda (उपपाद) — Instantaneous rise, as the birth of celestial and hellish beings.

Upâsakâdhyayana (उपासकाध्ययन) — The 7th Añga of the Scriptures.

Upaśama (उपशम) — Subsidence.

Upaśamaka (उपशमक) — (1) Subsidential. Subsidence is the non-manifestation of the power of a Karma owing to the auxiliary help of substance, place, time and thought activity or quality of thought. (2) The saint whose right conduct deluding karmas are subsiding.

Upaśama Samyaktva (उपशमसम्यक्तु) — Subsidential right belief.

Upaśamasrenî (उपशमश्रेणी) — See *Srenî*.

Upaśânta Moha (उपशान्त मोह) — Subsided delusion.

The saint whose right conduct deluding karmas have totally subsided; the 11th spiritual stage.

Upasarga (उपसर्ग)—Disturbance caused by human, sub-human, and celestial beings and inanimate accidents.

Upasthāpanâ (उपस्थापना)—Fresh admission after expulsion from the order.

Upâtta (उपात्त)—The Karmic and non-karmic matter assimilated by the soul.

Urdhvagati (ऊर्ध्व गति)—Upward, direct motion.

Urddhvaloka (उर्ध्व लोक)—The upper world. From the summit of mount Meru to the end of the Universe.

Utkarshana (उत्कर्षण)—Increase in the duration of karmas (which are bound to the soul already).

Utpâda (उत्पाद)—Coming into existence, birth..

Utpâda Pûrva (उत्पाद पूर्व)—The 1st Pûrva in 12th Änga of the Scriptures.

Utsanjñâ Sanjñâ (उत्संज्ञा संज्ञा)—Infinite and infinite atoms.

Utsarga (उत्सर्ग)—Excretion.

Utsarpinî (उत्सर्पिणी)—The æon of increase: The rising of the wheel.

Utsedha angula (उत्सेध अंगुल)—Small finger in its breadth=8 barley seeds in diameter.

Uttama kṣamâ (उत्तम क्षमा)—Highest forgiveness.

Uttarachara (उत्तर चर)—Succession. Inference of what has gone before from what follows it.

Uttarâdhyayana **Prakîrnaka** (उत्तराध्ययन
प्रकीर्णक) — The 8th Ângabahya part of the Scriptures.

Uttaraguṇa **Nirvartanâ** (उत्तर गुण निर्वर्तना) —
Production of books, statues &c.

Uttarakuru (उत्तरकुरु) — That portion of the Videha
in the north where there is Bhoga Bhûmi.

Uttara Prakṛiti (उत्तरप्रकृति) — Secondary nature of
karmic matter.

Uttarottara Prakṛiti (उत्तरोत्तर प्रकृति) — Tertiary
nature of karmic matter.

V

Vâda (वाद) — One of the 16 categories of the Nyâya
school of philosophy.

Vâdara (वादर) — Gross : as milk, water, etc. Substances
which, on being separated, reunite.

Vâdara Jîva (वादर जीव) — Dense-bodied souls.

Vâdara Sâmparâya (वादर साम्पराय) — The stage of
slightly gross passions, i.e., the 6th, 7th, 8th, and 9th
stages of spirituality.

Vâdara Sûksma (वादर सूक्ष्म) — Gross fine ; Visible to
the eye, but incapable of being grasped ; as sunshine,
&c.

Vâdara Vâdara (वादर वादर) — Gross-Gross ; very
gross. As wood, stone, etc. which being cut into two
cannot reunite by themselves.

âggocharabhâg Pratîta (वाग् गोचर भाग प्रती)

—Indescribable; Incapable of being expressed in language.

Vahni (वह्नि)—The 3rd class of Laukântika heavenly beings.

Vaibhâvikaguṇa (वैभाविक गुण) —The attribute by which the soul is thrown into the non-self thought activity, on being bound by the non-soul.

Vaidharmya (वैधर्म्य) — Vyatireka dristânta (q. v.)

Vaijayanta (वैजयन्त) — The Second Anuttara, a region above the heavens.

Vaikhari (वैखरी) — Sound vibrations which reach the ear.

Vaikriyika (वैक्रियिक) — Physical body of a fluid nature: like that of hellish and celestial beings.

Vaikriyika Miśra (वैक्रियिकमिश्र) — Fluid body with the karmic body.

Vaimânika (वैमानिक) — Heavenly bodies.

Vainayika (वैनायिक) — Wrong belief in which religion is identified with veneration of parents, etc. It is of 32 kinds.

Vairâgya (वैराग्य) — Non-attachment.

Vaiśeṣika (वैशेषिक) — A follower of Kanada; like the Buddhas they believe in 2 Pramâṇas, perception and inference.

Vaiyâvritya (वैयावृत्य) — Service (of the Saints and worthy people).

Vaiyâvrityakarana (वैयावृत्यकरण) — Serving the meritorious.

Vajra Nârâcha (Samhanana) [वज्रनाराच (संहनन)]
— Adamantine ligatures and bones.

Vajra Rîshabha Nârâcha Samhanana (वज्र-ऋषभनाराच संहनन) — Adamantine character of the bones, etc. A kind of physical constitution of the human body. There is Amphiarthrodial articulation, of joints; the bones are slightly moveable and united by an intervening substance.

Vakuśa (वकुश) — A possession-less Saint who has some consideration for his books, body and disciples.

Vâmana Samsthâna (वामन संस्थान) — Dwarf.

Vanaspati Kâya (वनस्पतिकाय) — Vegetable Kingdom.

Vandanâ Prakîrnaka (वन्दना प्रकीर्णक) — The 3rd Āṅga Bâhya Sruta of Jaina Scriptures.

Vardhamâna (वर्धमान) — (1) Lord Mahavira. (2) Increasing (Visual knowledge).

Varga (वर्ग) — A Varga is one of the karmic atoms with an equal *avibhâga pratichchhedâ* (q. v.)

Varganâ (वर्गण) — Group of Vargas.

Varsa (वर्ष) — Division; year.

Varsadhara (वर्षधर) — Mountains which separate the divisions of land.

Vartanâ (वर्तना) — Being ; altering.

Vârunîvara (वारुणी वर) — Name of the 4th continent and ocean.

Vâstu (वास्तु) — House.

Vastutva (वस्तुत्व) — Functionality.

Vâsudeva (वासुदेव) — The same as Nârâyaña.

Vâtakumâra (वातकुमार) — The 6th class of Residential order of celestial beings.

Vâta valaya (वातवलय) — Wind sheaths round the universe.

Vâtsalya (वात्सल्य) — Loving regard for pious persons.

Vâyu Kâya (वायुकाय) — Air-embodied souls, I sensed beings.

Veda (वेद) — Sex.

Vedanîya Karma (वेदनीय कर्म) — Feeling karma ; the karma which determines the pleasant or painful character of our feelings.

Vibhangajñâna (विभंगज्ञान) — Wrong Visual knowledge.

Vibhâva-artha-paryâya (विभाव अर्थ पर्याय) — Non-self, non-spatial modification. Modification in any attribute of a substance except spatiality, and such as is caused by the auxiliary operation of the non-self, such

as karmas, or impure thought activity of the soul as attachment, etc.

Vibhâvavyâñjana paryâya (विभाव व्यञ्जन पर्याय) —

—Non-self modification in spatiality, i.e., with the auxiliary assistance of the non-self, as karmas etc., as the human etc. condition of existence of the soul.

Vibhrama (विभ्रम) — See *viparyaya* (*q. v.*)

Vichâranâ (विचारणा) = *lha* (*q. v.*)

Vichikitsâ (विचिकित्सा) — Disgust.

Vidârana (विदारण) — Proclaiming others' sin.

Videha (विदेह) — The 4th Division of Jambûdvipa.

Vidhâna (विधान) — Division.

Vidhisâdhaka (विधि साधक) — *Hetu* which proves the existence of a fact.

Vidiśâ (विदिशा) — Cardinal directions; as North-East, South-West, &c.

Vidyânuvâda Pûrva (विद्यानुवाद पूर्व) — The 10th Pûrva in the 12th Äṅga of the Scriptures.

Vidyuta Kumâra (विद्युत कुमार) — The 3rd class of Residential order of celestial beings.

Vigama (विगम) — Decay.

Vigraha Vatî (विग्रहवती) — Passage o Mundane soul from one incarnation to another.

Vihâya gati (विहाय गति) — Capacity of moving in space.

Vijaya (विजय) — The 1st of the 5 Anuttara, highest heavens.

Vijñâna (विज्ञान) — (1) Having perfect knowledge of things as they are. (2) Consciousness. (3) One of the 5 Skandhas of Buddhism.

Vikalana (विकलनय) — Wrong point of view.

Vikala pâramârthika pratyaksha (विकलपारमार्थिक-प्रत्यक्ष) — Imperfect Real direct knowledge, i.e., of material objects without the assistance of the senses or the mind. The subject matter of this is only a part at a time ; but the knowledge is clear.

This includes visual and mental knowledge.

Vikala traya (विकलत्रय) — *Vikala traya* are born only in the *Karma bhûmi* of $2\frac{1}{2}$ continents and in the further half of the last continent and in the whole of the last Ocean *Svayambhûramanya*. They are 2, 3 or 4 sensed sub-human-beings.

Vikalendriya (विकलेंद्रिय) — Having 2 to 4 out of the 5 organs of senses.

Vikalpa (विकल्प) — Classes : kinds.

Viksepini (विक्षेपिनी) — Narration which destroys errors.

Vimâna (विमान) — The Heavenly car or abode.

Vimochitâvâsa (विमोचितावास) — Residence in a deserted place.

Vimoha (विमोह) — = *Anaddhya rasâya* (q. v.)

Vinaya Mithyâdarśana (विनय मिश्यादर्शन) —

Taking every religious form to be equally worthy of pursuit. (A kind of wrong belief).

Vinaya Prakîrnaka (विनय प्रकीर्णक) — The 5th An-
gavâhya part of the Scriptures.

Vinaya (Tapa) (विनय) (तप) — Reverence. (A kind
of austerity).

Vipâka (विपाक) — Fruition.

Vipâka Vichaya (विपाक विचय) — Contemplation of
fruition of Karmas.

Vipakṣa (विपक्ष) — A premiss from which the conclusion
is certainly not possible. As, there is never any smoke
in a red-hot ball of iron.

Vipâka Sûtra (विपाकसूत्र) — The 11th Āṅga of the
Scriptures.

Viparîta Mithyâdarśana (विपरीत मिश्यादर्शन) —
Perverse belief.

Viparyaya (विपर्यय) — Wrong knowledge.

Vipramokṣa (विप्रमोक्ष) — Freedom.

Viprayoga (विप्रयोग) — Separation.

Vipulamati (विपुलमति) — Mental direct knowledge of
thoughts of others about matter whether present now
or relating to the past or future time.

Virati (विरति) — To be free from; freedom. *Virata*, i.e., a

saint with full vow in the 6th and 7th stage of spirituality.

Viruddha (विरुद्ध) — *Hetu* which contradicts the *Sâdhyâ* (q. v.)

Viruddha hetvâbhâsa (विरुद्ध हेत्वाभास) — A premiss which is contradictory of the conclusion. As there is water there, because we see the smoke. This is contradictory, as smoke is a sign (*साधन Sâdhana*) of fire and never of water.

Viruddha Râjyâtikrama (विरुद्ध राज्यातिक्रम) — Illegal traffic with aliens, etc.

Vîrya (Kṣâyika) वीर्य (क्षायिक) — Infinite Power, due to purification caused by destruction of Karmas.

Vîryântarâya Karma (वीर्यांतरायकर्म) — Karmic matter, obstructive of power.

Vîryanuvâda Pûrva (वीर्यानुवाद पूर्व) — The 3rd Pûrva in the 12th Aṅga of the Scriptures.

Visarpa (विसर्प) — Expansion

Viśaya Samrakṣana (विषय संरक्षण) — Preservation of objects of sense enjoyments.

Viśeṣa (विशेष) — (1) The peculiar quality or characteristic or accident of a thing, as distinguished from its qualities as a member of a class, i.e., सामान्य. (2) One of the 7 categories of *Vaiśeṣika* school of philosophy.

Viśkambha (विष्कम्भ) — Breadth.

Viṣṇu (विष्णु)—The soul which by its knowledge can fill the whole universe.

Vistāra (विस्तार)—Detailed exposition of the soul=
Marganā (*q. v.*)

Viśuddhi Labdhi—(विशुद्धि लब्धिः) Attainment of a disposition for good and against bad actions.

Vitandâ (वितण्डा)—One of the 16 categories of the *Nyaya* School.

Vitarâga (वीतराग)—Unattached to the non-self in any way.

Vitarâga Samyaktva (वीतराग सम्यकृत्व)—Belief without attachment.

Vitasti (विर्तस्ति)—Span=2 *Pada*.

Vitata (वितत)—Sounds from drum, Kettle drum, etc.

Vivara (विवर)—Place.

Viveka (विवेक)—Giving up of much-beloved objects.

Vivikta Sayyâsana (विविक्त शश्यासन)—Sitting and sleeping in a lonely place.

Vivrita (विवृत)—Exposed.

Vrata Pratimâ (व्रत प्रतिमा)—The 2nd Pratimâ, observing the 12 vows.

Vriṣyeṣṭharasa (वृष्येष्टरस)—Quieting and aphrodisiac drinks.

Vritti Parisankhyâna (वृत्ति परिसंख्यान)—Mental

vow of a condition on fulfilment of which alone food can be taken by a saint.

Vyâkhyâ Prajñapti (व्याख्या प्रज्ञन्ति) — The 5th Äṅga of the Scriptures. The 5th Parikarma in the 12th Äṅga of the Scriptures.

Vyañjana (व्यञ्जन) — Verbal expression; *Vyanjanasya*, i.e. of Vyañjana.— indeterminable sense object.

Vyañjana paryâya (व्यञ्जनपर्याय) — Spatial modification. Any change or modification in the attribute of spatiality (*pradesatva*).

Vyanjanâvagraha (व्यञ्जनावग्रह) — Perception of indeterminable sense-object.

Vyantara (व्यन्तर) — Peripatetic. One of the four orders of the celestial beings.

Vyapadeśa (व्यपदेश) — Description; Definition.

Vyâpaka (व्यापक) — Genus; a class; a whole as tree with reference to a mango tree.

Vyaparopana (व्यपरोपण) — Hurting.

Vyâpti (व्याप्ति) — *Avinâbhâvasambandha* (q. v.).

Vyâpya (व्याप्य) — Relationship of a part to the whole.

Vyatireka (व्यतिरेक) — Negative logical connection, i.e., a denial of connection.

Vyatirekadriṣṭânta (व्यतिरेक दृष्टान्त) — The observation in which the premiss and the conclusion are both absent; as in a tank there is neither smoke nor fire. It is negative (दृष्टान्त) *Driṣṭânta*.

Vyatirekî (व्यतिरेकी)—Successive.

Vyavahâra (व्यवहार)—Conventional point of view.

Vyavahâranaya (व्यवहारनय) — Practical point of view. As calling a pitcher of clay, a pitcher of water because it is filled with water.

Vyavahâra Samyagdarsana (व्यवहारसम्यगदर्शन)

Right belief of 7 principles, etc. from the practical point of view.

Vyâvritti (व्यावृत्ति) — Paryâyârthika (q.v.)

Vyaya (व्यय) — Going out of existence, decay.

Vyuchchhitti (व्युच्छिति) — Extermination of a sub-class of Karma with reference to its bondage, operation or attendance on or association with the soul.

Wherever the *Vyuchchitti* takes place, there is no more bondage, operation or attendance of Karma beyond that point.

Vyuparata kriyâ nivṛitti (व्युपरत क्रिया निवृत्ति) —
The 4th Pure concentration, unvibrating absorption of soul in itself.

Vyutsarga (व्युत्सर्ग) — Giving up of attachment to the body.

Y.

Yadrichhâ (यद्रच्छा) — According to his own whims.

Yakṣa (यक्ष) — The 5th class of Peripatetic order of celestial beings.

Yaśah kīrti (यशःकीर्ति) — Bringing good fame.

Yathâkhyâta châritra (यथार्थ्यात् चारित्र) — Ideal and passionless conduct.

Yati (यति) — Saint with control over the senses — a monk.

Yoga (योग) — 1. Sentence : 2. Faculty of the soul to attract matter : Vibratory activity of the soul which causes inflow of matter into the soul. (3) Contemplation ; (4) Impulse : Vibration :

Yogaduhpranidhâna (योग दुः प्रणिधान) — Misdirection of mind, body and speech.

Yoganigraha (योगनिग्रह) — Control of Yoga i. e. of mind, body, speech.

Yogaparikarma (योगपरिकर्म) — Vibratory thought — activity due to mind, body and speech.

Yogasthâna (योगस्थान) — Degrees of soul's vibratory activity.

Yogavakratâ (योगवक्रता) — Non-straightforward working of mind, body and words.

Yojana (योजन) — One yojana = 2000 *Kosas*: Small yojana = 4 *kosas*.

Yoni (योनि) — The material environment in which the incarnating soul finds lodgment.

Yuka (युक) — Louse = 8 nits.

Yukti (युक्ति) — Perfectly logical and cogent ratiocination, which helps self-realisation.

APPENDIX A.

THE 148 SUB-CLASSES OF THE 8 KARMAS.

I. 5 ज्ञानावरनीय *Jñānāvaraṇīya* (=i.), Knowledge-obscuring.

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| 1. ज्ञाति इ० <i>Mati-i.</i> , | Sensitive-Knowledge-obscuring. |
| 2. श्रुत इ० <i>Śruta-i.</i> , | Scriptural ,, ,, |
| 3. अवधि इ० <i>Avadhi-i.</i> , | Visual ,, ,, |
| 4. मनःपर्याय इ० <i>Manahparyaya-i.</i> , | Mental ,, ,, |
| 5. केवल इ० <i>Kevala-i.</i> , | Perfect ,, ,, |

II. 9 दर्शनावरनीय *Darśanāvaraṇīya* (=d.), Conation-obscuring.

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|---|----------------------------|
| 1. चक्र इ० <i>Chakṣu-d.</i> , | Ocular-Conation-obscuring. |
| 2. अचक्र इ० <i>Achakṣu-d.</i> , | Non-ocular ,, ,, |
| 3. अवधि इ० <i>Avadhi-d.</i> , | Visual ,, ,, |
| 4. केवल इ० <i>Kevala-d.</i> , | Perfect ,, ,, |
| 5. स्त्यानगृह्णि <i>Styānagriddhi</i> , | Somnambulism. |
| 6. निद्रा निद्रा <i>Nidrā-nidrā</i> , | Deep sleep. |
| 7. प्रचला प्रचला <i>Prachalā-prachalā</i> , | Heavy drowsiness. |
| 8. निद्रा <i>Nidrā</i> , | Sleep. |
| 9. प्रचला <i>Prachalā</i> , | Drowsiness. |

III. 2 वेदनीय *Vedanīya*, (=v.) Feeling.

- | | |
|-----------------------------|---|
| 1. साता व० <i>Sātā-v.</i> , | Pleasure-feeling; that which brings pleasure. |
|-----------------------------|---|

2. असाता व० *Asâtâ-v.*, Pain-feeling ; that which brings pain.

IV. 28 मोहनीय *Mohanîya*, Deluding.

3 दर्शनमोहनीय *Darśana-mohaniya*, Right-belief-deluding.

1. गिर्यात्व *Mithyâtva*, Wrong belief.

2. सम्यग्मित्यात्व (मित्र) *Samyagmîthyâtva (miśra)*, Right-wrong belief ; mixed wrong and right belief.

3. सम्यक्त्व प्रकृति *Samyaktva Prakृti*, clouded right belief ; right belief clouded by slight wrong belief.

25 चारित्र मोहनीय *Châritra-mohaniya*. Right-conduct-deluding.

16 कषाय *Kasâya*, Passions.

4 अनंतानुबंधी *Anantânubandhi*, Error-feeding passions.

1. क्रोध *Krodha*, Anger.

2. मान *Mâna*, Pride.

3. माया *Mâyâ*, Deceit.

4. लोभ *Lobha*, Greed.

4 अप्रत्यास्यानावरनीय *Apratyâkhyânâvaranîya*, Partial-vow-preventing passions, the same four as above.

4 प्रत्यास्यानावरनीय *Pratyâkhyânâvaranîya*, Total-vow-preventing passions, the same four as above.

4 सम्प्रलन *Sampralana*, Perfect-conduct-preventing passions, the same four as above. This is the slightest degree of passion and co-exists with self-restraint of a high order.

9 नोकपाय or अकपाय, *Nokasâya* or *Akasâya*, Quasi-passions ; slight or minor passions.

1. हास्य *Hâsyâ*, Laughter; Risible or Laughter-producing.
2. रति *Rati*, Indulgence.
3. अरति *Arati*, *Ennui*; dissatisfaction.
4. शोक *Śoka*, Sorrow.
5. भय *Bhaya*, Fear.
6. जुगुप्ता *Jugupsâ*, Disgust; aversion. Hiding one's own, and publishing other people's, shortcomings.
7. स्त्रीवेद *Strîveda*, Feminine inclination.
8. पुंवेद *Pumveda*, Masculine "
9. नपुंसकवेद *Napumsaka reda*, Common sex "

V. 4 आयु *Āyu*, Age-Karma.

1. नरकायु *Narakâyu*, Hellish age.
2. तिर्यक्तचायु *Tiryakchâyu*, Sub-human age.
3. मनुष्यायु *Manusyâyu*, Human age.
4. देवायु *Devâyu*, Celestial age.

VI. 93 नाम *Nâma*, Body-making Karma.

4. गति *Gati*, Condition; Condition of existence
 1. नरक *Naraka*, Hellish.
 2. तिर्यक्त *Tiryakcha*, Sub-human.
 3. मनुष्य *Manusya*, Human.
 4. देव *Deva*, Celestial.

5 जाति *Jâti*, Genus of beings.

1. एकेन्द्रीय *Ekendriya*, One-sensed.
2. बैन्द्रीय *Bendriya*, Two- "
3. तेंद्रीय *Tendriya*, Three- "
4. चौन्द्रीय *Chaundriya*, Four- "
5. पञ्चेन्द्रीय *Panchendriya*, Five- "

5 गरोर *Sarira*, bodies.

1. श्रीदार्थिक *Audârika*, Physical.
2. वैक्रियिक *Vailâriyika*, Fluid.
3. आहारक, *Âhâraka*, Assimilative.
4. तेजस *Taijasa*, Electric.
5. कार्मोच *Kârmâna*, Karmic.

3 अंगोपांग *Angopânga*, Limbs ; limbs and minor limbs.

1. श्रीदार्थिक *Audârika*, Physical.
2. वैक्रियिक *Vailâriyika*, Fluid.
3. आहारक *Âhâraka*, Assimilative.

1 निर्माण *Nirmâna*, Formation ; proper formation of limbs and minor limbs in relation to स्थान *Sthâna*, Situation ; and प्रमाण *Pramâna*, Size ; dimension.

5 बंधन *Bandhana*, Bondage ; molecular bondage ; 5 names according to 5 kinds of bodies.

5 संघात *Samghâta*, Interfusion ; molecular interfusion, 5 names according to 5 kinds of bodies.

6 संस्थान *Samsthâna*, Figure ; figure of the body.

1. समचतुरस्र *Samachaturasra*, Symmetrical; Perfect symmetry all round.
2. न्यग्रोधपरिमण्डल *Nyagrodhparimandala* Banyan-like; short in lower but large in upper extremities like a banyan-tree.
3. स्वाति *Svâti*, Tapering ; like a snake-hole; Broad in lower but short in the upper extremities. Reverse of the last.
4. कुब्जक *Kubjaka*, Hunchback.
5. वामुना *Vâmuna*, Dwarf.

6. हुण्डक *Hundaka*, Unsymmetrical.
- 6 संहनन *Sam̄hanana*, Skeleton ; or osseous structure.
1. वज्र ऋषम नाराच संहनन *Vajra-ṛiṣabha nārācha sam̄hanana*, Adamantine nerves, joints and bones. Adamantine nerves, joints (or amphiarthrodial articulation when the bones are slightly moveable and united by an intervening substance), and bones.
 2. वज्र नाराच संहनन *Vajra-nārācha-Sam̄hanana*, Adamantine joints and bones.
 3. नाराच संहनन *Nārācha-Sam̄hanana*, Joints and bones; ordinary amphiarthrodial articulation, and bones.
 4. अर्ध नाराच संहनन *Ardha nārācha sam̄hanana*, Semi-joints and bones with joints and bones, more weakly articulated than in *nārācha sam̄hanana*.
 5. कीलित संहनन *Kilita sam̄hanana*, Jointed bones ; Synarthrodial articulation in which bones are immovable and directly united.
 6. असंप्राप्त स्पार्टिक संहनन *Asam̄prāpta śripāṭika sam̄hanana*, Loosely jointed bones ; Diarthrodial articulation, in which bones may be more or less freely moveable, when the articular surfaces are covered with smooth cartilage, and surrounded by a fibrous capsule.
- 8 स्पर्श *Sparśa*, Touch.
1. कठोर *Kathora*, Hard.
 2. कोमल *Komala*, Soft.
 3. गुरु *Guru*, Heavy.
 4. लघु *Laghu*, Light.
 5. रुक्ष *Rūkṣa*, Rough.

Naya (नय)—Standpoint; point of view which gives partial knowledge of a thing in some particular aspect of it.

Nidâna (निदान)—Desire for future sense-pleasures. The 4th monomania, for future enjoyments.

Nidhatti (निघत्ति)—A kind of existence of Karmas in the Soul.

Nidrâ (निद्रा)—Sleep ; a kind of Karma.

Nidrâ nidrâ (निद्रानिद्रा)—Deep sleep ; a kind of Karma.

Nigamana (निगमन)—The conclusion. It is a repetition of *pratijñâ*, implying a statement that it is established ; like the Q. E. D. of Euclid.

Nigoda (निगोद)—Sâdhâraṇa vegetable kingdom, in which one physical body contains infinite souls.

Nigrahasthâna (निग्रहस्थान)—One of the 16 categories of the Nyâya system of philosophy.

Nihśamkita aṅga (निःशंकित अङ्ग)—Freedom from doubt ; a characteristic of right belief.

Nihśila vrata-tva (निःशीलव्रतत्व)—Not taking 5 vows and the 7 sub-vows.

Nihśrita (निःस्तृत)—Sensitive knowledge of an exposed thing, like a book on the table.

Nikâya (निकाय)—Order, group; class.

Nikṣepa (निक्षेप)—Putting down; aspect; *Syn.* Nyāsa (*q.v.*).

Nīla (नील)—Indigo; The 4th mountain dividing Videha and Ramyaka.

Nimisa (निमिष)—Wink = innumerable *samayas*.

Nimitta (निमित्त)—Help; arising from, caused by.

Nimitta kārana (निमित्तकारण)=*Samartha kārana* (*q.v.*).

Ninhava (निन्हव)—Concealment of knowledge.

Nirākāra (निराकार)—Indefinite (conation).

Nirdeśa (निर्देश)—Description (Definition).

Nirgrantha (निर्गन्थ)—A possessionless Jaina saint.

Nirguna (निर्गुण)—Without an attribute, such as *Sattva*, *Rajas* and *Tamas*.

Nirjarā (निर्जरा)—Shedding of Karmic matter by the Soul.

Nirmāṇa (निर्माण)—Proper formation of limbs and minor limbs in relation to their situation (*sthāna*) or dimensions (*pramāṇa*).

Nirodha (निरोध)—Stoppage, checking.

Nirupabhoga (निरूपभोग)—Non-enjoyment.

Nirvāṇa (निर्वाण)—Liberation from all the Karmas.

Nirvāṇapura (निर्वाणपुर) — The abode of the liberated.

Nirvartanā (निर्वर्तना) — Production.

Nirvedani (निर्वेदनी) — Narration which induces non-attachment.

Nirvichikitsita aṅga (निर्विचिकित्सित अङ्ग) — Freedom from aversion to body, etc.; a characteristic of right belief.

Nirvikalpa (निर्विकल्प) — Attention which takes its rise from the four kinds of conation, ocular, non-ocular, visual, and perfect.

Nirvṛitti (निर्वृत्ति) — The formation of Sense-organ itself.

Nirvṛittyaparyâpta (निर्वृत्यपर्याप्त) — The condition before Paryâpti within one *antarmuhūrtâ*.

Nisarga (निसर्ग) — (1) Movement.

(2) Intuition, by which right belief is caused.

Nisarga kriyâ (निसर्ग क्रिया) — Admiration of unrighteous hurtful things.

Niśchaya (निश्चय) = Dhāraṇâ (q.v.).

Niśchayanaya (निश्चयनय) — Real or essential point of view; as calling a pitcher of clay, a pitcher of clay.

Nisedha sâdhaka (निषेध साधक) — *Hetu*, which proves the non-existence of a fact.

Niseka (निषेक) — The number of Karmic atoms which operate in one instant, are collectively called a *Niseka*.

Nisiddhikâ prakîrnaka (निषिद्धिका प्रकीर्णक) — The 12th Añgavâhya part of the Scriptures.

Niskâmksita (añga) (निष्कांक्षित) (अङ्ग) — Freedom from desire for worldly comforts; a characteristic of right belief.

Nitya nigoda (नित्य निगोद) — Souls which have never left *Nigoda*, i.e., vegetables in which infinite souls occupy one body.

Nitya Nityam (नित्य नित्यम्) — Permanence; always permanent in their nature.

Nivritti kâma (निवृत्तिकाम) — One desirous of liberation.

No-âgama bhâva niksepa (नो आगम भावनिक्षेप) — Calling a material thing by its present condition.

No-karma (नोकर्म) — Physical matter.

Nri (नृ) — Human beings.

Nyagrodha Parimamâlala (न्यग्रोधपरिमङ्गल) — A body large in the upper, but short in the lower, extremities, like a banyan tree.

Nyâsa (न्यास) — Aspect.

Nyâsâpahâra (न्यासापहार) — Unconsciousdealings by means of speech.

O

Ogha (ओघ) — Proposition of the subject; laying down of the main outlines in brief of the soul = Guṇasthāna (*q.v.*).

Om (ओम्) — This Jaina incantation is composed of 5 sounds: a (अ), a (ए), ा (आ), u (उ) and m (॒), which stand respectively for arhat, aśarira (*i.e.*, siddha), āchārya, upādhyāya, and muni (*i.e.*, Sādhu). These are the 5 paramēṣṭī of Jainism (*q.v.*).

P

Pâda (पाद) = 6 Aṅgulas (*q.v.*).

Padârtha (पदार्थ) — Category; principle.

Padma (पद्म) — Pink.

Padmarâgaratna (पद्मरागरत्न) — The jewel ruby.

Pakṣa (पक्ष) — (1) A premiss from which the conclusion, though possible, may yet be open to doubt. As there is fire in this room, therefore it must be smoky. It may or may not be.

(2) Also a combination of Sādhyā, and Dharmī = (*q.v.*)

Pâksika Srâvaka (पाक्षिक श्रावक) — A layman preparing for the Pratimâs (*q.v.*).

Palyopama (पल्योपम) — See under Sâgara.

Pamchâstikâya Samgraha (पंचास्तिकाय संग्रह) —

Collection of five *Astikâya* अस्तिकाय. They are the five substances which have *Pradesas*.

Pamkabhâga (पंकभाग) —The second stratum of the 1st earth. It is the abode of Asura Kumâra class of residential, and the Râksasa class of the peripatetic, order of celestial beings.

Pamka prabhâ (पंक प्रभा) —The 4th earth, in hue like mire.

Paracharitachara (परचरितचर) —Follower of the non-self-conduct, i.e., the path which does not lead to self-realisation.

Paracharitra (परचरित्र) —Without conduct. Follower of non-self-conduct (i.e., the path which does not lead to self-realisation).

Paraghâta (परघात) —Having a body likely to be fatal to others; as lion's paws, stag's horn, etc.

Paramânu (परमाणु) —An absolutely indivisible particle of matter ; an atom.

Pâramârthikapratyaksha (पारमार्थिकप्रत्यक्ष) —Real direct knowledge without the assistance of the senses or the mind. The subject-matter of this may be a part or the whole, but the knowledge is always clear. It is pure intuition. It is *sakala pâramârthika pratyaksha* or Omniscience ; or *vikala pâramârthika pratyaksha*, not unlimited like Omniscience.

Paramâvadhi (परमावधि)—High visual knowledge.

Paramesṭî (परमेष्ठी)—The 5 Supreme Spiritual Dignitaries of Jainism. They are Arhat, Siddha, Āchārya, Upâdhyâya and Sâdhu. Among others they are characterised by 46, 8, 36, 25 and 28 qualities respectively.

Parârthânumâna (परार्थानुमान)—The words which express the inference; also inference drawn through words.

Para samaya (पर समय)—Non-self-absorption.

Para samaya rataḥ (पर समयरतः)—Indulgent in the non-self absorption.

Paratva (परत्व) — Long duration.

Paravivâhakarana (परविवाहकरण) — Bringing about marriages of people outside of one's own family.

Para-vyapadeśa (परव्यपदेश) — Delegation of host's duties to another.

Parâyatta (परायत्त) — Dependent upon the movements of matter, i.e., the sun, moon, &c. Time in practice is measured by the motion of heavenly bodies, &c., &c.

Paridevana (परिदेवन) — Pathetic mourning to attract compassion.

Parigraha (परिग्रह) — Attachment to worldly objects.

Parigraha tyâga (परिग्रह त्याग) — Renunciation of worldly belongings, the 9th Pratimâ.

Jaina Gem Dictionary

Parihâra yiśuddhi (परिहार विशुद्धि) — Pure and absolute non-injury. It is a kind of right conduct of saints.

Parikarma (परिकर्म) — The 1st division of the 12th Aṅga of the Scriptures.

Pariksâ (परीक्षा) = lîhâ (q.v.).

Pariksepin (परिक्षेपिन्) — Surrounding.

Parinâma (परिणाम) — Thought-activity : sense perceptions and their objects : change : modification.

Pârinâmika bhâva (परिणामिक भाव) — Natural thought-activity.

Pârisada (पारिषद्) — Celestial members of the court.

Parisah (परिषह) — Suffering ; hardship.

Parisah jaya (परिषह जय) — Subdual of *Parisah*— sufferings ; bearing hardship.

Paritâpikî (परितापिकी) — Causing mental pain to oneself and others.

Parivartanâ (परिवर्तना) — Cycle of wanderings.

Parivartana liñga (परिवर्तनलिङ्ग) — Sign of change.

Parivartana saṁbhûta (परिवर्तन संभूत) — The cause of the modifications in being.

Parokṣa (परोक्ष) — Indirect ; mediate ; requiring the help of the senses and mind.

Paroparodhâkarana (परोपरोधाकरण)—Residence in a place, not likely to be prohibited.

Paryâpta (पर्याप्त)—Developable. See *Paryâpti*.

Paryâpti (पर्याप्ति)—The gaining by the Soul, within one Antar Muhûrta, of the capacity to develop fully the characteristics of the body into which it is going to incarnate.

Paryâya (पर्याय)—Modification.

Paryâyârthika (पर्यायार्थिक)—Relating to the modifications of the substance ; modal.

Paryâyârthikanaya (पर्यायार्थिकनय)—Modification-standpoint or modal standpoint.

Paśyantî (पश्यन्ती)—Soul's attention or *upayoga* to speak or hear a word.

Pisâcha (पिशाच)—The 8th class of the peripatetic order of celestial beings.

Pota (पोत)—Unumbilical ; birth without any sac or shell.

Prabhâvanâ (añga) (प्रभावना) (अङ्ग)—Publishing the greatness of Jaina doctrine ; a characteristic of right belief.

Prabhu (प्रभु)—God ; Master of Karmas.

Prachalâ (प्रचला)—Drowsiness.

Prachalâprachalâ (प्रचलाप्रचला) — Heavy drowsiness.

Pradeśa (प्रदेश) — Unit of space occupied by an indivisible atom of matter.

Pradeśa bandha (प्रदेशबन्ध) — Bondage due to number of Karmic molecules (*varganî*).

Pradesatva (प्रदेशत्व) — Capacity to occupy space.

Pradhâna (प्रधान) — One of the 25 categories of the Sâṅkhya system of philosophy.

Pradhvamsâbhâva (प्रध्वंसाभाव) — The non-existence of the present in the future. The present, of course, does not exist as such in the Future. The condition of my writing this book at the present moment cannot exist in the Future.

Prâdosikî (प्रादोषिकी) — Tendency to accuse others in anger.

Prâgabhâva (प्रागभाव) — The non-existence of the present in the Past. The present, of course, did not exist as such in the Past. The condition of my writing this book did not exist in the Past.

Prajñâ (प्रज्ञा) — Thirst for knowledge; intellect.

rakîrnâka (प्रकीर्णिक) — The people (like the subjects)

Prakriti (प्रकृति) — (1) Nature of Karmic matter.

(2) One of the 25 categories of the Sâṅkhya school of philosophy.

Prakṛiti bandha (प्रकृतिबन्ध) — Bondage due to nature of Karmic matter.

Pramâda (प्रमाद) — Carelessness ; heedlessness in spiritual matters.

Pramâdâcharita (प्रमादाचरित) — Thoughtless conduct.

Pramâda vahalâ (प्रमादवहला) — Passion-tossed.

Pramâṇa (प्रमाण) —

(1) Big measure, which is 500 times of the ordinary measure, as *Pramâṇa angula*, *Pramâṇa yojana*, etc.

(2) A category of *Nyâya*.

(3) Authority by means of which we test direct or indirect right knowledge of the self and the non-self in all their aspects simultaneously.

(4) Limits.

Pramâṇa angula (प्रमाण अंगुल) — big finger = 500 ordinary *angulas*.

Pramâṇâbhâsa (प्रमाणाभास) — Wrong knowledge.

Pramâṇa nirmâṇa (प्रमाण निर्माण) — Formation of limbs and minor limbs in relation to their dimensions.

Pramatta samyatta (प्रमत्त संयत्त) — The 6th spiritual stage, e.g., of a monk with slight carelessness.

Pramatta samyattasya (प्रमत्त संयत्तस्य) — A saint of 6th stage, called *Pramatta Samyatta*.

Pramatta virata (प्रमत्त विरत) — The 6th Spiritual stage ; imperfect vow.

Pramatta yoga (प्रमत्त योग) — Passionate vibrations.

Prameya (प्रमेय) — A category of *Nyâya*.

Prameyatva (प्रमेयत्व) — Know-ability.

Prâna (प्राण) — Vitalities.

Prâñâpâna paryâpti (प्राणापान पर्याप्ति) — Completion of capacity to develop respiratory activity.

Prâñata (प्राणत) — The name of the 14th Heaven.

Prâñâtipâtikî (प्राणातिपातिकी) — Depriving of vitalities.

Prânavâda (प्राणवाद) — The 12th Pûrva of the 12th Añga of the Scriptures.

Praśna vyâkaraṇa (प्रश्न व्याकरण) — The 10th Añga of the Scriptures.

Prathaktva vitarka vîchâra (प्रथकूत्व वितर्क वीचार) — Absorption in meditation of the self, but unconsciously allowing its different attributes to replace one another, the 1st pure concentration.

Prathamânuyoga (प्रथमानुयोग) —

- (1) The 3rd division of the 12th Añga of the Scriptures ;
- (2) Biographical portion of Jaina literature.

Prathamopaśama samyaktva (प्रथमोपासमा सम्यकृत्व) — The first subsidential right belief. It may arise (1) in a soul which has never had right belief, by the subsidence of the four error-feeding passions and wrong belief, i.e., the four *anantānubandhikasāya* and *mithyātva*, or (2) in a soul which has had, but has lost, right belief, by the subsidence of the above five and the two following : (1) *Samyaka mithyātva*, mixed right and wrong belief, and (2) *Samyaktva prakṛiti*, right belief clouded by slight wrong belief.

Pratijīvi guna (प्रतिजीविगुण) — Attributes which merely indicate the absence of their opposite.

Pratijñā (प्रतिज्ञा) — The proposition which is to be proved: as there is fire in this mountain. It contains the पक्ष (*pakṣa*) and the साध्य (*sādhyā*).

Pratikramana (प्रतिक्रमण) — Self-analysis and repentance for faults.

Pratikramana Prakīrṇaka (प्रतिक्रमण प्रकीर्णक) — The 4th part of Aṅgavāhya Scriptures.

Pratimā (प्रतिमा) — One of the 11 stages of a layman's life.

Pratinārāyaṇa (प्रतिनारायण) — The king of half of Bharatkṣetra and predecessor of Nārāyaṇa.

Pratipatti (प्रतिपत्ति) — *Dhāraṇa* (q. v.).

Pratirūpaka vyavahāra (प्रतिरूपक व्यवहार) — Adulteration.

Pratisevanâ (प्रतिसेवना)—Liability to transgression under another's compulsion.

Pratiṣṭhāpanâ (प्रतिष्ठापना)—Care as to where to answer the call of nature.

Pratîtyabhava (प्रतीत्यभव)—Manifesting in relation to matter.

Pratyabhijñâna (प्रत्यभिज्ञान)—*Sañjñâ*. Recognition.

It is the remembrance of the identity of a thing which is before us. Here the object recollected is actually before our eyes and the novelty of the knowledge consists in the identity of object now perceived with something previously seen.

Pratyâkhyâna (प्रत्याख्यान)—Giving up; determination of not using certain things on certain days.

Pratyâkhyâna kashâya (प्रत्याख्यानकषाय)—Total vow-preventing passions.

Pratyâkhyâna Pûrva (प्रत्याख्यान पूर्व)—The 9th Pûrva of the Scriptures.

Pratyaksha (प्रत्यक्ष)—Direct; known by the Soul itself without any external help; self-evident. Perception.

Pratyaksabâdhita (प्रत्यक्षबाधित)—A premiss from which the conclusion drawn is obviously refutable. As fire is cold, because it is a substance. Fire is obviously never a cold thing.

Pratyaya (प्रत्यय)—Cause; the collective name of 5 kinds of thought-activity causing bondage, as wrong belief, etc.

Prātyayīkî (प्रात्ययीकी)—Inventing new sense-enjoyments.

Pratyeka (प्रत्येक)—A constitution, in which one body contains one soul.

Pratyeka Buddha (प्रत्येक बुद्ध)—Led to the path of liberation by his own intuition.

Pravachana (प्रवचन)—*Sruta*; Scriptures.

Pravachana vâtsalya (प्रवचन वात्सल्य)—Affection for co-religionists.

Prâyaśchitta (प्रायश्चित्त)—Expiation.

Prayogakriyâ (प्रयोगक्रिया)—Bodily movements.

Prayoga labdhi (प्रयोगलब्धि)—Attainment of thought-activity to reduce further duration of all Karmas, except the age-karma. This comes after *Deśanâ labdhi* (*q.v.*).

Prayojana (प्रयोजन)—Function; a category of the *Nyâya* school of philosophy.

Presya prayoga (प्रेष्य प्रयोग)—Sending someone out beyond the limit.

Prithula (पृथुल)—All-pervading in the universe.

Proṣadhopavâsa (प्रोषधोपवास)—Fasting regularly, the 4th *Pratimâ*. Taking a vow (*vrata*) to fast on four days of the month, i.e., on the 8th and the 14th days of every lunar fortnight.

Pudgala (पुद्गल)—Matter ; substance.

Pudgala kṣepa (पुद्गलक्षेप)—Throwing something material beyond the limit.

Pudgalavipâkî (पुद्गलविपाकी)—Body-maturing, the Karma which matures and whose fruition affects the body mainly.

Pulâka (पुलाक)—Possession-less saint, with slight lapse in perfect observance of the primary vows.

Pundarîka (पुंडरीक)—Lake on the Mountain Sîkhari.

Pundarîka prakîrnaka (पुंडरीकप्रकीर्णक)—The 12th *Aṅgavâhya* part of the Scriptures.

Pûrva (पूर्व)—One Pûrva = $(8400000)^2$ years.

Pûrvachara (पूर्वचर)—Inference of what follows from what goes before ; Precedence.

Pûrvagata (पूर्व गत)—The 14 Pûrvas of Jainism.

Pûrvaratânusmarana (पूर्वरतानुस्मरण)—Remembrance of or thinking over past enjoyment of women.

Puruṣa (पुरुष)—(1) The soul.

(2) One of the 25 categories of the Sânkhya system of philosophy.

Puruṣaveda (पुरुषवेद) — Masculine inclination.

Puṣkaravara (पुष्करवर) — Name of the 3rd continent and ocean.

Puṣkarârdha (पुष्करार्द्ध) — The half of the 3rd continent *Puṣkaravara dvîpa*.

R

Râga (राग) — Love.

Rahobhyâkhyâna (रहोभ्याख्यान) — Divulging the secrets of man and woman.

Rajata (रजत) — Silver.

Râjû (राजू) or Rajjû (रज्जू) — 1/6th of the total height of the universe.

Raktâ (रक्ता) — A river in Airâvata.

Ramyaka (रम्यक) — The 5th division of Jambûdvipa.

Rasa (रस) — Taste.

Rasa parityâga (रस परित्याग) — Daily renunciation of one or more of the six delicacies, namely, clarified butter, milk, curd, sugar, salt and oil.

Rasa ṭiddhi (रसऋद्धि) — Capacity of an evil eye and its opposite, etc.

Rati (रति) — Indulgence.

Ratna prabhâ (रत्नप्रभा) — Name of the 1st earth in hue-like jewel.

Râtribhukti (रात्रिभुक्ति) — The 6th Pratimâ, not taking anything at night.

Raudra dhyâna (रौद्र ध्यान) — Wicked concentration.

Riddhiprâpta (ऋद्धिप्राप्त) — With supernatural powers.

Rijumati (ऋजुमति) — Simple mental knowledge.

Rijusûtra (ऋजुसूत्र) — Actual (point of view) referring to present condition.

Rishi (ऋषि) — A saint with miraculous powers.

Ritu (ऋतु) — A season of 2 months.

Rohitâ (रोहिता) — A river in Haimvata.

Rohitâsyâ (रोहितास्या) — A river in Haimvata.

Rukmi (रुक्मि) — The 5th mountain dividing Ramyaka and Hairanyavata.

Rûpa (रूप) — (1) The quality of matter.

(2) Body, one of the five Skandhas of the Buddhists.

Rûpa gâtâ (रूप गता) — The 4th Chûlikâ in the 12th Añga of the Scriptures.

Rûpânupâta (रूपानुपात) — Making signs for persons beyond the limit.

Rûpya kûlâ (रूप्यकूला) — A river in Hairanyavata.

S

Sabda (शब्द) — (1) Descriptive (point of view) as use of the present for the past tense, etc.

(2) Sound.

Sabda naya (शब्द नय) — Also the name collectively of the *Sabda*, *Samabhîrûdhâ* and *Evambhûtâ* points of view. (q.v.)

Sabdânupâta (शब्दानुपात) — Sending one's voice beyond the limit.

Sachitta (सचित्त) — Living matter or thing.

Sachitta apidhâna (सचित्तापिधान) — Covering with a living thing.

Sachittâchitta (सचित्ताचित्त) — Living and dead matter.

Sachitta niksepa (सचित्त निष्केप) — Placing on a living thing.

Sachitta sambandha (सचित्त सम्बन्ध) — Anything connected with a living thing.

Sachitta sammisra (सचित्त संमिश्र) — Mixture of living and non-living things.

Sachitta tyâga pratimâ (सचित्त त्याग प्रतिमा) — The 5th Pratimâ, renunciation of animate vegetation, etc.

Sadavasthârûpa upaśama (सदवस्थारूपउपशम) —

Suspensive subsidence, i.e., the existence of karmas in the state of the soul's present bondage. These Karmas do not operate now but shall do so in the future.

Sadbhâva sthâpanâ (सद्भाव स्थापना)—Equal to
Tadâkâra sthâpanâ. (q. v.)

Sadbhûta vyavahâranaya (सद्भूत व्यवहारनय)—
Substantive Practical standpoint.

To distinguish in practice the qualities of a substance which in reality form one indivisible whole of the substance. As the soul is nothing more nor less than its attributes of perfect knowledge, conation, &c., &c. From the real point of view all these together make soulness. But from this practical point of view these various qualities can be considered and described separately.

Practically distinguishing a really indivisible thing.

Sâdhana (साधन) — (1) That thing or quality which cannot exist without its साध्य (sâdhyâ) or the thing, the existence of which is proved by it. As smoke cannot exist without fire.

Roughly it is the basis of proof; the premiss from which a conclusion is drawn.

(2) Cause.

Sâdhârana sârîra (साधारण शरीर) — One vegetable body possessed of many souls.

Sâdhârana vanaspati (साधारण वनस्पति) — A vegetable with many souls in one body. See *Sapratishta pratyeka*; and *Pratyeka* and *Sâdhârana*.

Sadharma-visamvâda (सधर्माविसंवाद) — *Sadharma*=co-religionists, *avisanvâda*=not disputing with. Not quarrelling with one's co-religionists.

Sâdharmya (साधर्म्य) — Anvaya dṛiṣṭânta (q. v.)

Sâdhu (साधु) — Saint of long standing.

Sâdhu samâdhi (साधु समाधि) — Protecting the saints.

Sâdhyâ (साध्य) —

That which is inferred from the observation, and the inference of which is इष्टा (iṣṭā), अवाप्ति (abâdhita) and असिद्ध (asiddha), i.e., is sought, is irrefutable, and hitherto unproved to the man addressed.

Roughly it is what is proved ; the conclusion.

Sâdhyânyathânuppatti (साध्यान्यथानुप्पत्ति) =

Vyâpti (q. v.)

Sâdriśya pratyabhijñâna (सादृश्य प्रत्यभिज्ञान) —

Recognition of a thing by feeling (sensing) something similar to it. As thinking of the pudding of yesterday by a similarity in the taste of the pudding of to-day.

Sadvedya (सद्वेद्य) — Pleasure-bearing Karma.

Sadvikalpa (षड्विकल्प) — Of six kinds.

Sâgara (सागर) — $10 \times \text{crore} \times \text{crore}$ of Addhâ Palyas

1. Addhâ Palya — a circular pit with a diameter of 1 Yojana, i.e., 2000 Kosas of an equal depth is filled with the ends of the downy hair of a lamb of 7 days, born in highest Bhogabhûmi. One end of hair is taken out in every 100 years. The time taken to empty the pit is a Vyavahâra Palya.

Innumerable Vyavahâra Palyas make one Uddhâra Palya. Innumerable Uddhâra Palyas make one Addhâ Palya.

Sahabhâvî (सहभावी)—Inseparable accident or property. The attribute of a thing.

Sahabhâvî paryâya (सहभावी पर्याय) — Condition which co-exists with the substance always. It is called *guṇa* or attribute.

Sahachara (सहचर) — Co-existence.

Sahaja viparyaya (सहज विपर्यय) — Mistake in knowledge due to one's own self.

Sahasâ Nikṣepa (सहसा निक्षेप) — Putting down a thing hurriedly.

Sahasrâra (सहस्रार) — The name of the 12th Heaven.

Saikṣya (शैक्ष्य) — Student saint.

Sakalachâritra (सकलचारित्र) — Full right conduct of ascetics.

Sakala pâramârthikapratyakṣa (सकल पारमार्थिक प्रत्यक्ष) — Perfect real direct knowledge. Omniscience. Perfect knowledge.

Sâkâra jñâna (साकार ज्ञान) — Definite knowledge.

Sâkâra mantra bheda (साकार मन्त्रभेद) — Divulging a private consultation after guessing it from movements.

Sakaṣâyâ (सकषाय) — Affected with the passions.

Sakya (शक्य) = Abâdhita (*q. v.*)

Salyâ (शल्य) — Thorn; blemish.

Salâkâ Puruṣa (शलाका पुरुष) — The 63 Great Men of the Fourth Age.

Samabhâva—(समभाव) Equanimity.

Samabhirûdha (naya) (समभिरुद्ध) (नय)—Specific (point of view). Giving a word one fixed meaning out of its several meanings.

Samachatusrasra samsthâna (समचतुरस्र संस्थान)—

Perfect proportion of the physical body.

Samâdâna (समादान)—Neglecting the taken vows.

Samâhita (समाहित)--Concentrated.

Samanaska (समनस्क)—Rational; possessed of a mind.

Sâmânika (सामानिक)—Celestial beings of equal status.

Next in grade to Indra.

Samantâpâtana—(समन्तापातन)—Call of nature at public places.

Sâmânya (सामान्य)—A *padârtha* or category of *Nyâya*.

Sâmânya guna (सामान्य गुण)—Common attribute.

Samartha kâraṇa (समर्थकारण)—Efficient cause, where the circumstances which hamper the effect are non-existent and those which produce the effect are present. It immediately precedes the effect produced.

Only one or more circumstances cannot produce the effect desired, unless they are united with other circumstances to make up the efficient cause.

There are universally two efficient causes:—

(1) (उपादान) *upâdâna*, primary or material cause, i.e., the thing which undergoes the transformation into effect;

as in making a bangle of gold, gold is the material cause : as in love and hatred, the soul itself is the primary or material cause.

(2) निमित्त (*nimitta*), secondary or auxiliary cause, i.e., the circumstances which produce the effect ; but which do not become the effect itself.

Note that efficient cause is nothing more nor less than the total of the primary and secondary causes, e.g., in making a jar of clay, the efficient cause is the capacity of the clay to be made into a jar ; and the circumstances or means, including the potter and his processes, by which the clay is actually made into the jar. The capacity of the clay is the primary or *upâdâna* cause. The potter, his tools and processes, &c., are the secondary or *nimitta* cause.

Samavasarana (समवसरण)—The hall of audience of the Tîrthankaras.

Samavâya (समवाय)—(1) Group.

(2) A *padârtha* or category of the Vaiśeṣika.

Samavâyâṅga (समवायांग)—The 4th *Aṅga* of the Scriptures.

Samavedanî (समवेदनी)—Narration which induces affection for the truth.

Samaya (समय)—Unit of time. Its measure is the time taken by an atom in going from one point of space to the next one with slow motion. An Instant.

Samayaprabaddha (समयप्रबद्ध) — The maximum and minimum of the number of molecules which the soul binds to itself in one instant. *Samaya*, i.e., instant, unit of time, i.e., time taken by an atom of matter in passing from one *kālānu*, i.e., one point of time to the next.

Sāmāyika chāritra (सामायिक चारित्र) — (1) Right conduct.

(2) Equanimity.

Sāmāyika prakīrṇaka (सामायिक प्रकीर्णक) — The first Āṅgavāhya part of the Scriptures.

Sāmāyika pratimā (सामायिक प्रतिमा) — The 3rd Pratimā, faultless meditation three times a day.

Sāmāyika vrata (सामायिक व्रत) — Vow for *Sāmāyika* or self-contemplation.

Samhanana (संहनन) — Physical constitution or osseous structure.

Samiti (समिति) — Carefulness.

Samkhyātabhāgahāni (संख्यात भागहानि) — Decrease in or by numerable division or part.

Samkhyātabhāgavṛiddhi (संख्यात भागवृद्धि) — Increase in or by numerable division or part.

Samkhyātagunahāni (संख्यात गुणहानि) — Numerable fold decrease.

Samkhyātagunavṛiddhi (संख्यात गुणवृद्धि) — Numerable fold increase.

Sāmparāyika (साम्परायिक)—Mundane inflow, i.e., inflow of karmic matter which causes the cycle of birth and rebirth.

Samsâra (संसार)—Cycle of existence.

Samsâra Chakravâla (संसार चक्रवाल)—Wanderings in the cycles of mundane existences.

Samśaya (संशय)—(1) Ignorance due to doubt. (2) A *padârtha* or category of the *Nyâya* system of philosophy.

Samśaya mithyâ darsana (संशय मिथ्यादर्शन)—Doubt: scepticism, hesitation in belief.

Sam-skâra (संस्कार)—Mental accompaniments: one of the 5 Skandhas of Buddhism.

Samstaropakramana (संस्तरोपक्रमण)—Spreading a mat or seat.

Samstava (संस्तव)—Praise; spoken admiration.

Samstava prakîrnaka (संस्तव प्रकीर्णक)—The 2nd Āṅgavâhya part of the Scriptures.

Samsthâna (संस्थान)—Figure of the body.

Samsthâna vichaya (संस्थान विचय)—Contemplation of the nature and constitution of the Universe.

Samudghâta (समुद्घात)—It is the emanation of the soul-particles from the body, without discarding it wholly and for good.

The whole soul does not leave the body; it is only a sort of over-flow for some particular reason and the soul

returns to the body to be re-absorbed by it. There are 7 kinds of it.

Samvara (संवर)—Stoppage or checking of inflow of karmic matter into the soul.

Samvedanî (संवेदनी)—Narration which excites love for Truth.

Samvrita vivrita (संबृत विबृत)—Covered and exposed.

Samvyavahârika pratyaksha (सांव्यवहारिक प्रत्यक्ष)—Practical direct knowledge through the senses and the mind. The subject-matter of this is only a part of the thing known ; but the knowledge is clear to that extent. This is sensitive knowledge.

Samyagdarśana (सम्यगदर्शन)—Right belief.

Samyak châritra (सम्यक् चारित्र)—Right conduct.

Samyak dṛisti (सम्यक्दृष्टि)—One who has right belief.

The 4th stage of spirituality or 4th spiritual stage.

Samyakjñâna (सम्यग्ज्ञान)—Right knowledge.

Samyaktva (Aupaśâmika) सम्यकूत्व (अौपशामिक)
—(Subsidential) right belief.

Samyaktva (ksâyiaka) सम्यकूत्व (क्षायिक)—(Purified) right belief.

Samyaktva mithyâtva (सम्यकूत्व मिथ्यात्व)—Mixed right and wrong belief.

Samyaktva prakriti mithyâtva (सम्यकूत्व प्रकृति मिथ्यात्व)—Right belief clouded occasionally by the slightest wrong belief.

Samyama (संयम)—Control, five sorts of right conduct,

Samyamâsamyma (संयमासंयम)—Control by vows
of some, but not of other, passions.

Samyûka (संयूक्त)—A bivalve shell, as a cowrie.

Sanatkumâra (सनत्कुमार)—The name of the 3rd
Heaven.

Sandigdhâsiddha (संदिग्धासिद्ध)—Unproveable be-
cause *sâdhana* is uncertain.

Sangha (संघ)—A brotherhood of Saints.

Sanghâta (संघात)—Interfusion of molecules of five
sorts of bodies.

Sanhanana (संहनन) Six kinds of physical constitution
or osseous structures.

Sañjñâ (संज्ञा)—(1) Recognition : mind : elsewhere also;
name ; desire ; knowledge.

(2) *Sañjñî* or *animate* feeling of
Ahâra (food) ; *bhaya* (fear) ;
Maithuna (contact) ; *parigraha* (attachment).

(3) Perception (*i.e.*, recognising and naming).
(4) One of the 5 Skandhas of Buddhism.

Sañjñî (संज्ञी)—Rational ; having a mind.

Sañjvalana kaśâya (संज्वलन कषाय)—Perfect-right-
conduct-preventing passion.

Sâṅkhyâ (संख्य)—A follower of Kapila which believes
in three *pramânas*, inference, perception and trust-
worthy affirmation.

Saṅkhyeya (संख्येय)—Numerable.

Saṅkramana (संक्रमण) — Change in nature of Karmas.

The transformation of a Karma into one of the same class.

Saṅkrānti (संक्रान्ति) — Change.

Saṅkṣepa (संक्षेप) — Summary description of thought-activity of Soul; *Guṇasthāna* (q. v.)

Sapakṣa (सपक्ष) — A premiss from which the conclusion is certain. As there is fire of wet wood in this room, therefore it must be smoky. There the room must certainly be smoky.

Sapratiṣṭhita pratyeka (सप्रतिष्ठित प्रत्येक) — That one-body-one-souled vegetable, (*pratyeka vanaspati*), which supports the existence of many one-body-many-souled vegetables (*sâdhâraṇa vanaspati*). *Sâdhâraṇa* is so-called because the many souls are the same with respect to their bodies, food, respiration and age.

Sapta bhanga (सप्तभंग) — Seven kinds of predication.
(See notes under स्थादित्ति for details).

Sarâga samyaktva (सराग सम्यकूत्त्व) — Belief with attachment.

Sarâga samyama (सराग संयम) — Self-control with slight attachment.

Sârasvata (सारस्वत) — The first class of Laukântika heavenly beings.

Sarvaghâtikarma (सर्वघातिकर्म) — That Karma which destroys the manifestation of the essential attributes of the soul totally.